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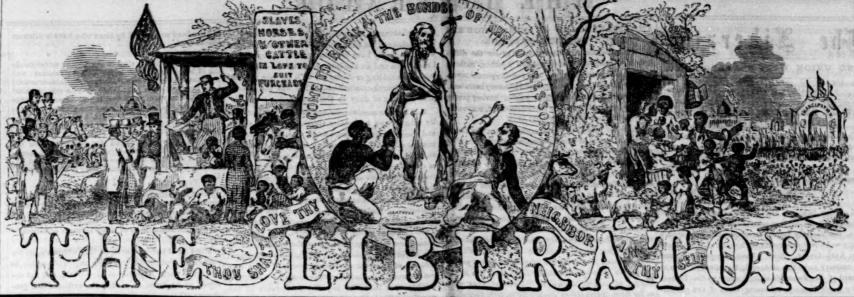
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in advance.

Five copies will be sent to one address for TEN B, if payment be made in advance. Mall remittances are to be made, and all letters All remains to the pecuniary concerns of the paper are to eted, (POST PAID,) to the General Agent.

Advertisements making less than one square inad three times for 75 cents — one square for \$1.00. The Agents of the American, Massachusetts, vanis, Ohio and Michigan Anti-Slavery Soare authorised to receive subscriptions for THE

The following gentlemen constitute the Finanmmittee, but are not responsible for any of the his of the paper, viz:-Francis Jackson, Enor QUINCY, SAMUEL PHILBRICK, and WENDELL



Our Country is the World, our Countrymen are all Mankind.

The United States Constitution is 'a covenant with death, and an agreement with hell.

NO UNION WITH SLAVEHOLDERS.

tial supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our pathers, in PRAMING THE CONSTITUTION, SWERVED FROM THE BIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for look-ing at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.

J. B. YERRINTON & SON, Printers.

- WILLIAM ELLERY CHANNING.

WHOLE NUMBER, 1583.

# VOL. XXIX. NO. 10.

WM. LLOYD GARRISON, Editor.

# BOSTON, FRIDAY, MARCH 11, 1859.

# REFUGE OF OPPRESSION.

### BEV. MR. SPURGEON AND AMERICAN SLAVERY.

A Baptist paper published in England, called the A Baptist paper published in England, called the Freenas, said to be the organ of that religious departments, and to be the organ of that religious departments of the said of at he is to visit the conversion of souls, but for seiouary, not for the conversion of souls, but for establition of slavery; and it is thought not imsible he is destined to be the Knibb of Amerisible he is desured to be atterproposition, ving, in our ignorance, no idea who Knibb may or what he has done; but we do believe that on what he has once; but we do believe that the he and Mr. Spurgeon would soon find a good al of the nonsense taken out of them, if they add undertake to interfere with affairs in this and underdate to interest with analys in this intry in such an off-nsive, ungentlemanly and un-istian manner, as the extract we make pretends:

'One of Mr. Spurgeon's friends, who knows him st. remarked to us while speaking of his visit, 'And ma't he give it to them on their slavery?' At the me our first feeling was, 'Dare he do it?' Second mughts disposed us to think that he both dare and hat he may be raised up for the work, and at the way is wonderfully prepared for him."

## riter waxes warm and exclaims :-

Who can tell but that Mr. Spurgeon is destined to the Kubb of America? He possesses many of the specially which were his chief weapons in his holy we against slavery—the courage to say straight out what he thinks,—what the impulses of the moment demand, and the cloquence to arouse the enthusiasm of the mary, while the few also are compelled to feel is banely power—the power of truth. When he arnes on the slave-darkened soil of New York, (for a lick man is property there as much as in New Orthers, we can but believe that, like Paul at Athens, and on Mars' Hill, 'his spirit will be stirred within him.' Many a gentle hint will our brother receive when he lands at New York. Should he remonstrate a prevate, all kinds of suggestions not to obstruct his salle which were his chief weapons in his holy private, all kinds of suggestions not to obstruct his privace, an almost assignment of the dangerous subject will se given; but we have little doubt that faith and myer will have braced his spirit for the solemn con-

We pass over the ignorance, characteristic of jish newspapers and reviews, as to affairs in sountry, shown in this instance by talking of savedarkened soil of New York '—or if the refers to the obligation to deliver up fugilaves in all our free States, we might with as ch propriety speak of the ' murder-darkened soil because she is under treaty stip-Grat Britain, because she is under treaty stip-ations to yield up fugitives from justice of other tions, who seek refuge on her soil. And then, hat an apt, not to say reverent, comparison it is of 5 Spurgeon in New York to Paul at Athens,—as vain breath wasted upon the subject of the social salization of our colored brethren in the 'Com-real Emporium' were identical, in point of moral algation and import, with unfolding the gospel to philosophic idolaters of the 'Mother of Arts'! as as though Mr. Spurgeon or anybody else were tely to deliver his message so courteously, as well powerfully, as St. Paul uttered the word of infinition.

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## SLAVERY AND DEMOCRACY.

BLAVERY AND DEMOCRACY.

The continued exertions of Mr. Thomas Ballantyne, in the Satesman, to direct attention to the strange connection existing in America between Slavery and Democracy, are beginning to tell upon the public mind. The circulation of his newspaper, we presume from its price, is not large, but it is circulated amongst the leading men of the day, and no one can read it regularly, as we do, without making the anxious inquiry—Is democracy, as practised in the United States, that delightful system of political economy whose praises Paine, and the reformers of the Cobbett era, sang so loud and long?

We are led into this train of thought by the visit of an American, partly colored lady, named Miss Remond, who landed on our shores a few weeks ago, and has at once made a most favorable impression upon her audiences and private friends.

On Monday evening she addressed a crowded meeting for the second time, and in a calm, carnest, soul-stirring address, told us of her colored country-

soul-stirring address, told us of her colored country women's wrongs, and what was even worse, of her women's wrongs, and what was even worse, of her white countrywomen's moral degradation. There she stood, a lady every inch; graceful, polished, educated so well as to quote our poets, recapitulate our most glorious battles, and speak of the deeds of our philanthropists with discrimination. We presume she is a free woman; yet in the land of democracy, under the Fugitive Slave Law, she is liable, if found even in the Free States, upon the oath of any brutal fellow, to be carried into a bondage more fearful than that to which the most common negro is subjected.

And not only is this the case, but were she to re-And not only is this the case, but were she to reside in the State of Arkansas, and have every document which could prove her to be free born, or legally manumitted, she would, if a bill now before the legislature of that State passes, be compelled to sell herself for a slave, or leave the country before

Were slavery no more horrible now in the States Were slavery no more horrible now in the States than it was a hundred years ago, when even Washington and Whitefield held their fellow-creatures in a sort of patriarchal bondage, it would still be a fearful national crime. But its heinousness has increased a hundred fold. It has permeated all ranks, invaded the pulpit, the senate, and the bar, even to such a length that, within the last few weeks, we

such a length that, within the last few weeks, we find that the Speaker's list of chaplains to the House does not contain the name of the only antislavery clergyman who should be put upon it, and it has been kept off by his clerical brethren!

We were glad to observe our Mayor lending the aid of his official position to Miss Remond's crusade. Had the meeting consisted of blacks, they no doubt would have proposed a vote of thanks to him in the language used at a colored dinner party, assembled in honor of their governor:—'Here's to the gubbernor; tho' him got a white face, him hab a black heart.' (Cheers, and cries of, 'Long lib massa, the gubbernor.')

## SLAVEHOLDING CHRISTIANITY.

When we can speak in words of praise of a Southern synagogue, established for the conservation of Hobraical Christianity, our readers will witness that we do so with special promptness and pleasure. The man-selling Saints who grasp the horns of those august altars, are usually so savagely religious, and so truculent in the quality of their grace, and in such an eestatic muddle anent Moses and Onesimus, that the devotions of this colder clime show pale and unripened in comparison; and we always feel a litunripened in comparison; and we always feel a litunripened in comparison; and we always feel a little better qualified to discuss the Gospel according
to Confucius, than the Gospel received by Southern
professors. But a bit of news has reached us which
ills us with the liveliest hope and the rosiest anticipations. A paragraph is floating through the sea
of newspapers, which informs us that 'one of the
South Carolina churches,' being moved to such action
by the importation of the Wanderer's slaves, has held
a public meeting, and has set the signet of ecclesiastical reprobation upon the Slave Trade in general, and
the Wanderer's trade in particular. In what temple this convocation was held, of what variety of
Southern Christians its members were representatives, when these expressions of disapprobation were
resolved upon and published, the meandering and
unsatisfactory paragraph does not inform us. But
a short examination of the resolutions in question
convinces us that these godly gentlemen added to
grace prudence, and to prudence a proper appreciation of their terrestrial interests. It may not be
amiss to give their righteous resolution in full:

'Resolved, That we have heard with deep regret tle better qualified to discuss the Gos

Resolved. That we have heard with deep regret that a number of these native Africans are in the midst of us. That to bring untrained negroes from Africa, and land them upon any portion of the soil of South Carolina, for the purpose of making slaves of them, meets our unqualified disapprobation, and we will oppose it with all the legal means within our power. We call upon our sister churches to cooperate with us in this laudable enterprise.

shores of Canada in safety. He would, he said watch with interest and anxies the progress of the watch with interest and anxies the progress of the worting the importation of slaves. He did not think it was likely to pase, but at all events it would the act to good the feelings of the Northern States on the adject. Mr. (addalf proposed as two to of thanks at one and the proceedings. She was cortain there was uppetly left for a face of the proceedings. She was cortain there was oppositely left for since the proceedings. The was cortain there was oppositely left for since the proceedings. The was cortain there was oppositely left for since the proceeding of the proceedings. The was cortain there was opposited to the public at large, which would was put from the chair, Mr. Ronzoc proposed a vote of thanks to his word. The Ber. Mr. Woon seconded the motion, remarking that the considered the Mayor on this consist to be 'the right ham in the right place, and be hoped that all the towns in England would follow the third that the considered the Mayor on this consist to be 'the right ham, in the right place, and be hoped that all the towns in England would follow that the considered the Mayor on this consist to be 'the right ham, in the right place, and be hoped that all the towns in England would follow that the considered the Mayor on the second on the state of the public at the considered the Mayor on this consist to be 'the right place, and be hoped that all the towns in England would follow the public at the considered the Mayor on this consist to be 'the right place, and be hoped that all the owns in England would follow the public at the public and the right place, and be hoped that all the owns would take a pattern from Missing makes the public of the public at the public and the public at the public at the public at the public and the public at the public at the public at the public at the right place, and be hoped that all the owns would take a pattern from Missing in the public and the public at the public an

lina. What, then, does this South Carolina Church mean by casting this stumbling-block in the way of the conversion of Ethiopia? 'Tis flat, rank, damnable heresy, worthy of the notice of all Presbyteries and Conferences South.

The truth is, we suppose that these meek and lowly gentlemen, while laying up treasures in Heaven, have congregated—so to speak—many two-legged treasures upon earth. Proprietors of small or large flocks of 'trained' Africans, they do not fancy the introduction into the market of the 'untrained' article, which will enter into disagreeable, and perhaps disastrous competition with the home-made goods. So these man-owners have become, all of a sudden, Evangelical Protectionists in self-defence. They evidently fear a depressed market, and a bad They evidently fear a depressed market, and a bad time coming, in which it will not pay to breed. If the sale of one negro now defrays the expenses of a planter's annual trip to New York, buys his 'mis a planter's annual trip to New York, buys his 'missus' a silk gown, pays his son's college bill, and
gives all his girls a new brooch apiece, how should
he look forward with complacency to the time when,
to accomplish all these desirable and delicious objects, he will be compelled to part with a brace of
beauties, fat and sleek! A man would be less than
a Christian, of the Southern species, if he could do
it. It is all very well to talk about piety, but piety
which empties the breeches pocket is no more fit for
South Carolina, than lager beer and Bologna sausages are fit for a baby mewling in its nurse's arms.—
New York Tribune.

The following merited tribute to the colored people of Boston is from an unexpected quarter. COLORED POPULATION OF BOSTON.

A friend and well-wisher of ours, -- who does not agree with us in our politics, but who respects in us that adherence to honest convictions by which his own life is characterized,—complained to us lately of the tone in which the colored population of the country were spoken of in the Courier. Whatever inferences may have been drawn, justly or unjustly, from any particular expressions which may have dropped from the pen in the hurry of composition, we here take occasion to say, that anybody does us injustice who thinks or says that we are indifferent to the welfare of the colored people, or disposed, through wantonness, to wound their feelings. Such is not the case. We feel none other than kindness and good will to this portion of our population, and would never knowingly forego any opportunity to serve them, or to help them serve themselves. The colored population of Boston, during the last twen-ty-five years, has made very distinct and decided progress, and such progress is most honorable to them. They lead more moral and reputable lives: they are possessed of more property, and live more comforta-bly: they are more anxious to improve their own minds, and to educate their children—indeed their anxiety to have their children well educated, and est pains and sacrifices they are at, to have them neatly dressed, are most creditable to them. These things show that they were entirely worthy of the boon which has been bestowed upon them now, in every town and city in the State, of having their children educated at the same schools with the

whites.

We are glad of this progress; and we are also glad of the gradual melting away of the prejudices once entertained by their white brethren towards them. Certainly, there never was anything more unchristian than the spectacle which we can remem-ber in the parish churches of New England, of a few colored worshippers stuck up in a sort of swal-low's nest pew under the caves, as if they were lepfew colored worshi low's nest pew une ers or pariahs. The man whose devotions are dis-turbed by having a family of well-behaved and dey dressed colored persons in the pew next to may know much of the doctrines of Christianity, but is very little imbued with its spirit. We think Massachusetts is honorably distinguished by its bearings towards its colored population, not its bearings towards its colored population, not merely by giving them equal political privileges with the whites, but by the increasing willingness of its people to recognize their social rights, and to deal with them in a spirit of humanity and Christianity. In this feeling we do most distinctly share. We feel no prejudice against them. We do prefer a white face to a black one; but we have no objections to work a colored may in any of the relativest.

tions to meet a colored man in any of the relations of life, provided that his manners, appearance, conby a white man, it would be comfortable to meet him in a similar relation. We don't like to come very near a man who is filthy or noisome, be he black or white. But by the color merely, we are not we or white. But by the color merely, we are not re-pelled; and we think no man ought to be.

And yet we suppose there are many who will say that this is all affectation and pretence, because we are not abolitionists or free soilers, and don't beers, and don't belavery agitat except through its own loop-holes, or rather gimlet-holes; it never sees but one side of any thing, and what does not come within its line of observation, it ver can see at all .- Boston Courier

### 'UNCLE TOM' IN GREEK. BROOKFIELD, Jan. 15, 1858. To the Editors of the Independent :

Gentlemen: In glancing over the letter from Thomas Watts, Esq., of the British Museum, which appeared in *The Independent* of January 13th, com-

municating interesting facts respecting 'Uncle Tom,' I noticed the following passage: 'In the Asiatic languages, the only version I have yet seen is in the Armenian.' On perusing the above, it occurred to me that it might be of interest to some to know that 'Uncle

appeared as a weekly serial in a Greek news-, of which, unfortunately, I now forget the . In the summer of 1853, I met a Greek resident of Constantinople at the island of Prinkipo, the Baden Spa of the Periotes. 'Uncle Tom' was at that time taking the literary world by storm. It was evening when this gentleman addressed me, as we we were both pacing up and down the quay, and listening to the music of the festive bands. The

as we we were both passing up and down the quary, and listening to the music of the festive bands. The night was perfectly calm, but a thunder-storm was brooding over the mountains of the opposite coat, and incessant flashes illumined the gloom, lighting as with day the shores of Anatolia, the tranquil osom of the Marmora, the island where repose the bosom of the Marmora, the island where repose the ashes of the empress Irene, and the picturesque groups which moved gaily in the foreground; while the wild bursts of music made a fitting prelude to the long, low thunder that rumbled over the deep.

the long, low thunder that rumbled over the deep.

Strange as was the scene, it scemed still more
strange to hear my companion, a Greek in the land
of the Turk, introduce 'Uncle Tom' as a topic of
conversation. Shelby, St. Clair, 'Oncle Tome,' as
he called him with his foreign accent, Cassy, and
Legree, appeared to him like household words, and
of the whole work he expressed himself in terms of
the warmest enthusiasm. He kindly offered to show
me the sheets containing the translation, but, being ets containing the trans lation, but, being bliged to leave the ensuing morning, I lost that grat

cimen of the reception given to 'hon-This is a specimen of the reception given to 'hon-

CATHOLIC SEMINARIES FOR NEGROES. At Naples new seminary for young negroes was established about a year ago by a zealous monk, Father Ludovico. All the inmates had been bought by the founder in Africa, twelve at the expense of the King of Naples, and a palace had been donated for an educational establishment by a Neapolitan priest. In October, after the compilition of one year's studies, an examination was held in the presence of the Cardinal Archbishon of Naples, the prime minister, and an examination was held in the presence of the Car-dinal Archbishop of Naples, the prime minister, and nguished personages, who declared attisfied with it. The course of The course of d the Italian, Latin, French, and Arabic languages, geography, arithmetic, the ele-ments of geometry, physics, and chemistry, and the doctrines of the Catholic Church. The climate of agrees very well with the negroes, and it is to open also a seminary for the egresses whom Abbe Olivieri has hereises young negresses whom Abbe Univers me-been redeeming from slavery. Heretofore they have lanersed in the convents of Italy, France, and Germany, and a great many of them have met with death from the roughness of a foreign

# Liberator

NO UNION WITH SLAVEHOLDERS. BOSTON, MARCH 11, 1859.

The

REV. DR. POMROY AND THE AMERICAN BOARD OF COMMISSIONERS.

The following letter has been transmitted to us by our friend Parker Pillsbury, with a desire that its various petitions and memorials, to withdraw the inquiries should be promptly answered in the Libera-support and countenance which they were affording tor. It is from a highly respected friend of the Anti-Slavery cause in England :-

WAKEFIELD, Yorkshire, England, ?

ebruary 9, 1859. My Dear Sir, -A Dr. Fomroy, our Foreign Mis-in the Cherokee and Choctaw nations were slow

towards slavery? Secondly-Has Dr. Pomroy ever, Anti-slavery movement, in public or in private? By ries, (as given in the Annual Reports of the Board,) answering these queries, you will confer a personal and from the acquiescence of the Board in the confavor on me, and will enable the friends of the slave tinuance of the course of policy indicated in that lanin Yorkshire to expose the misrepresentations of Dr.

With sincere respect, believe me, dear sir, Your obdt. servant,

JOSEPH A. HORNER. PARKER PILLSBURY, Esq.

The first inquiry in this letter, as to the complicity where they pretend to exercise the function of minisof the American Board with slavery, will be found ters of the Gospel; next, by taking, and openly promost lucidly and effectually answered in the article claiming that they will continue to take, the men which occupies a large portion of our inside form, who are stained with that wickedness into full memfrom the pen of our indefatigable and always reliable bership in their churches; and, lastly, by appealing coadjutor, Mr. C. K. WHIPPLE. We commend it to to the Christian Scriptures in justified the careful perusal of Mr. Edward Baines, Editor course of policy, and claiming God's approval of it, of the Leeds Mercury, hoping it will serve to unde- thus perverting that very Christianity of which they

ceive him on a matter of momentous importance.

The second inquiry, as to whether Dr. Pomroy,now stealthily in England, deceiving the people, as converted from heathenism. Here is their language: Secretary of the Board, -was ever identified with the Extracts from the letter of the Cherokee missions-Anti-slavery movement, we answer in the affirmative. ries on slavery, signed by Elizur Butler, Moderator, He early espoused it, and was for several years an and S. A. Worcester, Clerk :officer in the American Anti-Slavery Society, and also In regard to the question of rejecting any person the New England A. S. Society. But he at last shamefully apostatized, and was bribed to silence by the proffer of the office he now fills, and has utterly repudiated that movement which he once so warmly and we have not yet been able to perceive any such advocated. His attempt to make capital for himself, and secure favor for the American Board in England, on the strength of his old connection with our cause, is equally dishonest and jesuitical.

It will be seen, by the following valediction. which we copy from the Ohio Anti-Slavery Bugle, that a candidate should express a determination not to the that our estimable, widely-beloved, and thoroughly-live and die a slaveholder.—39th Annual Report, tried coadiutor. Maries R. Robinson, has retired 1848, p. 93. that our estimable, widely-beloved, and thoroughlytried coadjutor, MARIUS R. ROBINSON, has retired from the editorial charge of the Bugle. While we deeply regret this, we are gratified to perceive who is to be his successor—one equally true and faithful to nion at all, and at the same time forbid all such exour cause, and well qualified for the post.

## A CHANGE ... PARTING WORDS.

With the present number, my editorial connection with the Anti-Slavery Bugle ceases. With the next number, Benjamin S. Jones will assume its control. The reasons for my withdrawal are personal to myself, and I shall not trouble the rea reference to them. My heart is full at the thought that this interesting and important fraction of my life's work is ended. It is sad to speak the parting word to the thousands whom I have addressed on the most important topics, from week to week for now

Tassumed the duties of editor at first only temporarily, and compelled by necessity, because no one else appeared to fill the breach, made by the departure of its able, experienced and devoted editor, Oliver Johnson. I came to these responsibilities. C. STRONG: ture of its able, experienced and devoted editor, Oliver Johnson. I came to these responsibilities with great reluctance, and yet with right good will to the cause, and resolved to do what I could, for the cause, sake. I have sought to keep an eye singly to the slave's deliverance by means of truth and justice. In fidelity to this purpose, I have been often compelled to displease personal friends, to reason and remonstrate with mistaken fellow-laborers, as well as to expose and rebuke the selfish, time-serving and hypocritical. My failures have often as well as to expose and reorder the school and are connection with stayers. We have occur and are connection with stayers, and the connection with stayers and the connection with the connection cheerful satisfaction in knowing that my purpose, throughout, has been to do what I could to serve and save the outcasts—those who have so few to the save set us plain examples. —p. 100.

sympathise with and aid them. sympathise with and aid them.

I have also the satisfaction of committing the lands of the charge of one who has had large experience in editorial and other anti-slavery labor; one who has been trusted in the East and in the West as strid the constitution and laws of the land. We are taught in the Bible cur duties as citizens. It may be deemed our duty by some to adopt a train of measures which who has been trusted in the East and in the West as shall aim in their object directly to countervail the a tried, true and faithful friend of the cause; and whole system, and in the end undermine the enti who has its interests, and the interests of the paper as its auxiliary, deeply at heart; one to whose wisdom, judgment and integrity, the Society has testiand to slavery. We do not feel that we are required to dom, judgment and integrity, the Society has testiand the same and integrity to slavery. We do not feel that we are required to slavery. Nor do we regard this as our as its auxiliary, deeply at heart; one to whose wisdom, judgment and integrity, the Society has testided year after year, by his annual appointment as a member of its Executive Committee, and as its Secretary. In his hands I know the moral standard of long time h the Bugle will never be lowered, and I earnestly hope that its circulation, its prosperity and usefulness will be, as they will deserve to be, greatly aug-

The Bugle is the representative of vitally importpediency, which atheistically, in the church as well as the world, ignores the existence of a fixed moral law in the universe, and establishes anarchy in its place—by substituting as a moral standard the prejudices, wishes, or mistaken and conflicting policy and interests of ignorant and erring individuals in the community. The interests of a true humanity. amunity. The interests of a true humanity, evalent influence of a pure religion, and the sions in this matter, we must bear in mind the following facts: the community.

May we all continue to be faithful co-workers in such life-long fidelity.

M. R. ROBINSON.

The Homosopathic Fair was opened in the Music Hall, in this city, on Tuesday last, under highly favorable auspices. The contributions to it of articles, useful, beautiful and rare, have been abundant, and the hall presents a brilliant appearance. Mrs. Banks, the wife of Gov. Banks, and Mrs. Rice, the wife of exmayor Rice, have tables of their own. The fair will remain open until Saturday evening. We wish it en-tire success. Season ticket, \$1. Single admission,

Our readers will be highly gratified to see the handsome and flattering reception given to Miss Saran P. Remond, of Salem, in England, as recorded Christian name also was prostituted to the allowance Our readers will be highly gratified to see the in the Warrington papers. [See first page.]

25 cents.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

This Association, instituted in 1810 for the diffuion of the Gospel among foreign heathen nations, ow consists of two hundred and five Corporate memhers, and more than ten thousand Honorary members. Its receipts from the religious public, having pretty steadily increased from the commencement, amounted last year to more than \$370,000.

From the year 1840 to the present time, the Board have been urged at almost every annual meeting, by to slavery. Their utter indifference in regard to that subject before it was forced upon them from without, is shown by the facts that they not only then (as February 9, 1859.

My Dear Sir.—A Dr. Pomroy, Secretary of the as Christians, but that several of their missionaries sions, has recently visited Leeds, and has secured a hearty welcome by representing himself and the Board to be Anti-slavery. Now, I have always understood the pretended owner of the laborer, and thus particthe contrary to be the fact, and, therefore, as soon as the contrary to be the fact, and, therefore, as soon as the contrary to be the fact, and, therefore, as soon as the pretended owner of the laboret, and the pretended owner of the laboret owner own of the Leeds Mercury, informing them of the pro-sla-very antecedents of the Board. In reply to this, I am that Mr. Treat, one of the Secretaries of the Board. favored with a courteous letter from Edward Baines, represented the increased number of slaves in the Esq.,—one of the proprietors of that paper,—in which Cherokee and Choctaw nations, and the general prefhe declines to insert mine, on the ground that it erence there felt for investing money in this 'species he declines to insert mine, on the ground that it would do harm, as the Board is now Anti-slavery.

I feel no hesitation in asking you to give me full and explicit answers to the two following questions.

First—What is the present attitude of the Board A. B. C. F. M., October 1848, p. 349.]

We propose now to show, by ample quotation from in the slightest degree, identified himself with the guage, that both these parties hold a pro-slavery (and thus an anti-Christian) position.

> The missionaries favor slavery in a three-fold man ner; first, by entirely abstaining from the rebuke of slavery, though an aggravated ferm of that wickedness is prosperous and flourishing in the very region pretend to be the ministers, and teaching another heathenism to the people whom they claim to have

difference between their circumstances and ours as to justify us in departing from their practice in this respect. And (2) our general rule is to receive all to our communion who give evidence that they love the Lord Jesus Christ in sincerity; and we cannot doubt that many slaveholders do give such evidence.

'Nor can we even make it a test of piety, or a con

dition of admission to the privileges of

changes. We regard it, therefore, as IMPOSSIBLE TO EXERCISE DISCIPLINE FOR THE BUYING OR SELLING OF

'In regard to the separation of parents and children, we must first remark, that it is one of those things which are not forbidden by any express INJUNCTION OF SCHIPTURE.' \* \* It is impossible, in our of SCRIPTURE. \* \* 'It is impossible, in our circumstances, to make it a general rule that the separation of parents and children, by sale or purchase, shall be regarded as a disciplinable offence. —pp.

these (nearly) eight years.
I assumed the duties of editor at first only tempories on slavery, signed by C. KINGSBURY, ALFRED

'As slavery, with various modifications, has for a long time had an existence in the Church of God, it is proper for us to inquire how the servants of the Lord in old time were taught by Him, as WELL AS HOW THEY CONDUCTED IN REGARD TO IT. p. 101.

ant principles. Its appearance from week to week is a standing protest against that time-serving expediency, which atheistically, in the church as well

rago, require that the uncompromising protest of at least one paper in the great West should be regularly maintained. In parting, I can but urge upon every friend of the slave the importance of individual efforts to extend the circulation of the paper in their missionaries—that is, the men who were to execute the content of the paper in their missionaries—that is, the men who were to execute the content of the paper in their missionaries—that is, the men who were to execute the content of the paper in the paper in the paper in the great when the Board first established their missions there. view of this important part of its mission.

With the members of the Executive Committee, association, and also to represent Christianity—into with the members of the Executive Committee, the members and friends of the Society, of the cause generally, I part, sorrowful with the thought that our pleasant intercourse is in part to cease; but happy in remembrance of their forbearance, liberality and friendly sympathy, which has so often and so greatly aided me in the work they entrusted to left them without a word of direction, or even of suggests and the modern of their work, and to represent the character of their work, and their work and their sestion, as to how they should meet this moment question. This does not justify, nor in the slightest May we all continue to be faithful co-workers in our common cause, until Death shall write our discharge from this service, or till we are permitted to join the jubilee-shout of freedom over the emancipation of our millions of enslaved countrymen. No nobler service can be rendered to our race; no higher among whom they were laboring, that slaveholding was no more permitted by the Christian system than those which cluster around the control of the contr was no more permitted by the Christian system than murder, theft, adultery or drunkenness; they had the whole matter in their own power from the beginning: if they kept these last-named vices out of the Chu why did they let slaveholding into it? If they let slaveholding in, why did they keep these out? They are as utterly inexcusable as a Hindoo miss would be who should expressly reserve to his converte

> But equally inexcusable is the conduct of the Board, in not helping their missionaries to be faith. ful in this important matter by express instruction warning and admonition, addressed to this very point They knew not only that slaveholding was a promi of it. It was their imperative duty to have fortified

the right of worshipping Juggernaut.

their missionaries beforehand against this danger; to to have been overlooked by some who have written on have lightened the odium which Christian faithfulness this subject.' p. 72.

transaction shows soly they made no objection! It was because they felt none! It was because they was because they felt none! It was because they was because they jeth none! It was because they were perfectly willing to see slavery taken under the protection of their churches, and to see the Christian repeat the sentiment in the letter of Mr. Treat, expressing their undiminished "confidence in the integrity and faithfulness of these servants of Christ."

They remained silent and indifferent, even after this tegrity and faithfulness of these servants of Christ." wickedness had been exposed to the public gaze by the Abolitionists; and it was not until the subsequent tionists, that they did any thing whatever in the mises. Their silence gave consent to the sin, so long as it was possible to remain silent.

3. Before the Board finally disposed of the proresolutions by way of amendment :-

mise ended the matter. Dr. Blanchard withdrew his to these questions. resolutions, and the Board agreed that they might be entered on the records of the meeting.

number of remonstrances from their contributors, and the Cherokees and Choctaws as Christian ministers. the prospective danger of withdrawal of contributions, And this is what they did.

its line of policy, and used pious talk instead of silent ed at the commencement of this article)indifference as a shield against agitation. Their Prudential Committees, and their Special Committees, Testament. They specially avoided giving instructions or direc- date. their missionaries, but they made an immense amount of pious dissertation, exhortation and ampli- Church either against the general buying and selling fication, into which were infused all sorts of remon- of slaves, or the sale of children away from their strances, queries, hints, suggestions and insinuations, parents. which plainly meant-like the whispered stage 'aside.' the wink, or the nudge, which the double-dealer privately gives to one party, while the other side of slavery. They used again and again language which would missionaries say: have been quite sufficient for the utter condemnation . If, with the foregoing views - which are known by have been quite sunction for the discussion of slavery, if it had not gone side by side with the suggestion of czcuses for that sin, and the express mittee should deem it wise to continue our support, which was a simple of the express of the expression of czcuses for that sin, and the express mittee should deem it wise to continue our support, which was a stimulated our expenses for the expression of czcuses. all, to have their own way in the matter, and take as many slaveholders into their churchés as they chose.

There were, however, two classes of pro-slavery men who were dissatisfied with this double-barrelled arrangement of the Reports of the Board. The more ignorant and stupid of the slaveholding churchmembers of the South were not satisfied to have any alloy of anti-slavery talk mixed with the liberal allowance of pro-slavery life and practice which the and it adds: Board had conceded to them. They wanted their peculiar institution' praised as well as allowed, and they took umbrage at those pious generalities of the Board which spoke ill of slavery in the very act of allowing it. The complaints of these people, (who usual success.' were so stupid as not to know, or so ungrateful as not to care, that the Board was doing the very ut. most in its power for them,) enforced by the com-

The missionaries also took umbrage, and not without reason, at the wounds that had thus been given them in the house of their friends. They knew that the Board, which itself included slaveholders among its members, had no intrinsic objection then, any more than formerly, to their admission of slaveholders to the mission churches; they knew that the pious talk against slavery in the Annual Reports was put there only 'for Buncombe,' and was brought out only by the pertinacious inquiries and remonstrances of a small minority of the contributors to its fund; and they very naturally felt aggrieved at the large amount of verbal cossure of slavery which the Board had incorporated with its continued allowance of slavery. Therefore they also complained, and in the Annual Report for 1849, the Board published the following explanatory and deprecatory clauses in relation to the letter above mentioned, written (by direction of the Prudential Committee) by Rev. Selah B. Treat, one of the Corresponding Secretaries, to the Cherokee and The missionaries also took umbrage, and not without of the Corresponding Secretaries, to the Cherokee and Choctaw missions, and published in the previous An-

those opinions decisions, or instructions. see have given no instructions to the mis-

have lightened the odium which Christian faithfulness would assuredly have brought upon them, by express instructions and an absolute prohibition of complicity with slaveholding or toleration of it for one moment in their Church-communion. This was the Board's first violation of duty in this matter.

2. After the missionaries had entered into complicity with slavery by holding slaves, and hiring slaves, and freely admitting slaves, and hiring slaves, and freely admitting slaveholders into their churches, without a word of protest against the system, the Board still kept silence. They made no objection to either of these forms of sin. And the whole history of the transaction shows soby they made no objection! It

The first of these paragraphs is an admission, on the echoing of this remonstrance by some of their own contributors, who had been converted by the Abolisigned or expected to modify the action of the proslavery missio The second paragraph gives us the theory by which

the Board undertake to justify their tolerance of slaveholders in the Mission Churches. They, the slavery letters of the Cherokee and Choctaw mission-aries, and of the temporizing reply of Mr. Treat, by decide upon the claims of candidates for membership leaving them all in the hands of that Prudential Comin the Mission Churches! Oh! no, certainly not!
wittee of whom Mr. Treat had been the mouthpiece,
'The missionaries and their Churches are the rightful Rev. Dr. Blanchard, of Illinois, moved the following and exclusive judges of that matter; and so, if a missionary and his Church, in a slaveholding country, Resolved, That this Board distinctly admits and affirms the principle, that slaveholding is a practice which is not to be allowed in the Christian Church. Resolved, That it is, in the judgment of the Board, the duty of our missionaries in the Cherokee and Choctaw nations to discontinue the practice of hiring slaves of their owners to do the work of the missions; and, in the reception of members, to act on the principle laid down by Mr. Treat and the Prudential Committee, that slaveholding is prima facie evidence against the piety of the candidates applying for admission to the church.'

This mutually agree that slavery shall be supported by the sacraments of baptism and the Lord's Supper, the Board must acquiesce, however different may be their opinion! Say you so, gentlemen of the Board? Then answer us this question. If a missionary and his Church, in Hindostan, shall agree together to admit to church membership those who annually join in the Juggernaut procession, and claim it as a Christian right still to do so, will you then content yourself merely with the expression of an adverse opinion? Resolved, That this Board distinctly admits and mutually agree that slavery shall be supported by the mission to the church.'

This amendment was unanimously rejected; but
Will you then refrain from giving instructions, while afterwards, in consideration of Dr. Blanchard's con- at the same time you continue the pecuniary support sent to withdraw it, the rejection was reconsidered by of such missionaries and such Churches? We have a a vote of forty to thirteen, and the following compro- right, and the public have a right, to look for a reply

The third paragraph above quoted from the 40th Annual Report of the Board contains their full au-4. When the Board were forced, by the increased thentication of their pro-slavery missionaries among

These missionaries had shown as much complaisance to do something in regard to slavery, that something in regard to the suggested 'opinions' of the Board as was manifestly directed to a removal of the reproach, and of the agitation consequent upon it, rather than stage of the controversy, yielded so far as to disconof the sin. It was plain, alike from what the Board tinue slaveholding in their own persons, and to abridge, did then, and from what they had refrained from do- at considerable sacrifice of personal convenience, the ing before, that they did not care for the oppression amount of their hiring of slave labor. But when it suffered by the slaves, nor for the sin of authenticat- came to having their own peculiar battery of pious ing that oppression by the admission of its perpetra- talk turned against themselves-when the very bultors to their churches. They wanted merely that letins that contained the allowance of their slaveholdwhich would serve to avert agitation, and to continue ing Churches were pieced out with whole pages of the contribution of cash to their coffers. They want- unpleasant reflections upon the character and influed, in relation to slavery, just what their dear brother ence of slavery-when the very men whom they knew William A. Hallock, Secretary of the Tract Society, to have approved the beginning and the continuance wanted, in relation to the rejection, by that body, of of their pro-slavery work now pointed disparaging Rev. Samuel Wolcott's tract, entitled, 'The Sin of 'opinions, suggestions and arguments' at them before Oppression '-namely, 'TO LET THE MATTER REST the eyes of men-they could not bear it! Human WITHOUT NOISE'! We say they wanted only this, nature could hardly be expected to bear it! So, upon because they acted as if they wanted nothing else. the point that slavery, however bad it might be, was good enough to be received into their Churches, they When it was no longer possible to keep silence made a firm stand, taking the ground (as we have without losing men and money, the Board changed shown by their own words, written in 1848, and quot-

1. That slaveholding was authorized by the New

and their Special Agents, between the years 1844 2. That, therefore, they were fully determined not and 1850 wrote voluminously (though by no means to make slaveholding a ground either for the expulluminously) about slavery-'about it, and about it.' sion of a church-member or the rejection of a candi-

3. That they would not exercise discipline in the

4. That they would not adopt any train of meas ures which should even tend ' in the end' to overthrow

his face presents a profound seriousness to the other The missionaries, we have said, planted themselves parties concerned, and to the throng of spectators- firmly upon this ground. But since the Board-while Can't you get this confounded thing out of our way?' allowing them to retain this position, and to shelter They mixed these substantial and designed-to-be-ef- slavery in the Church as thoroughly as they pleased fective ingredients of their communications (varied | -continued the practice of using pious quasi antiby fine shades of gradation from open remonstrance slavery talk in their Annual Reports, six of the seven to wink-like suggestion) with an immense mass of Choctaw missionaries, in November, 1855, sent in a plausible matter adapted to quiet the doubts of letter of resignation. The Prudential Committee of estrants and of the public. They the Board, having really no objection to the position wrote pages upon pages of indefinite pious phraseol- and course of policy of the missionaries, desired them ogy, and as much more of pious phraseology particu- to recall their letter of resignation; and to this request larly directed to the subject of slavery. They wrote the six missionaries replied, under date of Lenox, against slavery very hard and severe things, indeed Choctaw Nation, Sept. 6th, 1856. The whole letter almost every thing that was bad, except the decision is given in the New York Observer of Dec. 2d, 1858. that it was unfit for admission to the Christian Church. After rehearing their pro-slavery ground, the six

cordingly, we have estimated our expenses for the en-suing year. If, on the other hand, the Committee should not think it best to retain us, we shall not ex-pect them to grant us the estimates.'

The Observer gives the signatures to this document as follows-

C. BYINGTON, E. HOTCHKIN,

C. C. COPELAND. O. P. STARK, J. EDWARDS,

'The Prudential Committee took the subject into consideration, and, with this letter before them, made the usual appropriations. The missionaries, being thus left at liberty to pursue their work in their own way,

The statement of this transaction in the succeeding Annual Report of the Board (for 1856) illustrates so ower for them,) enforced by the com-missionaries themselves, brought out a t from the Board in 1849 defining its new statement from the Board in 1849, defining its are made up, that we quote it in full from the 195th

Thus, in the ingenious phraseology of this Report nual Report, pp. 102-111. The italics are those of the wish of the Board (like that of the Tract Society, and of the 'business men's prayer-meetings') to le 'The letter sent by Mr. Treat to the mission had the subject of slavery 'rest without noise,' is set forth not that authoritative character which some have at-tributed to it. It expressed opinions, then and still entertained by the Committee; but not in a form which made those opinions decisions, or instructions, which made those opinions decisions, or instructions. ed by the Observer are compressed into 'four brethren The Committee nave given no instructions to the missionaries in relation to slavery; they say expressly that they address their brethren 'with suggestions and arguments.' The distinction between suggestions, opinions and arguments, on the one hand, and decisions, rules and instructions on the other, though necessarily familiar to the conductors of missions, seems by this process of 'free translation,' a conception of

the Prudential Committee that these brethren misapprehended the true state of the relations exist ing between them and the Board'; and finally, the ing between them and maily the yielding of the Board to the missionaries' deman which closed the negotiation is felicitously relied by the phrases—' the missionaries intimated a willing to continue their relations to the Board, and and these circumstances the Committee have informed them that the customary appropriations will be made In the Annual Report for 1857, the very year the

In the Annual Report to the terry year after this renewed settlement of affairs upon a pro-slaven basis, the Committee say respecting these missi We cannot too highly appreciate the persecutive and the cheerful and self. • We cannot too nightly appreciate the persevence, the faithfulness, and the cheerful and self-dening labors of our missionaries. The Committee tee dan-gers threatening; but they are of such a nature as as be warded off only by dieine interposition. Thy ran NO CHANGE TO RECOMMEND, unless it be to suggest to hearth the inquiry whether there may not. our brethren the inquiry whether there may not be more attention directed to the training up of national

for teachers and pastors. This is as if a Temperance Committee, being called to report on the state of the various eatingthis city, should gravely state that 'They see 10 change to recommend, unless to suggest the in whether there may not be more attention directed

the training up of young men for bar-keepers' Lastly, in the 49th Annual Report, published per the close of 1858, the Board still allow the complete of the missionaries with slavery to pass without eith rebuke for the past or prohibition for the future. But the manner of allowing an undisturbed continuance this pro-slavery position—the method by which the let the subject alone, in the very act of seeming to g. tend to it and regulate it -is so peculiar, and so illus trative of the indirection with which this whole metter of slavery has been managed by the Board, as to be worthy of careful scrutiny.

In the first place, the Report proper of the Pro. dential Committee (extending from p. 23 to p. 147 d the Annual Report of the Board) contains not on word about slavery, good, bad or indifferent, though it certifies, in general, the 'fidelity' of the mission. ries, and gives a particular detail of efforts and successes in the cause of 'Temperance.' Moreover, the Resolutions introduced, (p. 18) in behalf of the Prudential Committee, by Rev. Dr. S. I. Pomroy, one of the Secretaries, contain not the slightest allusing slavery.

The preceding portion of the Forty-Ninth Annual Report (pp. 3-22) is occupied by 'Minutes of the Annual Meeting' of the Board, and on pages 16 and 17 we find the following report of a special committee, to whom had been referred that portion of the Report of the Prudential Committee which related to the Cherokee and Choctaw Indians :-

'The committee to whom was referred that part of the Annual Report entitled 'North American Ind-ans, No. 1,' have had the same under consideration.

and respectfully report:

That the missions included in the document with
was referred to this committee, are the mission to the
Dakotas and those to the partially civilized nation in the Indian territory.

At Hartford, in 1854, the views of the Board were

clearly and definitely expressed in regard to erain laws and acts of the Choctaw government, which were designed to restrain the liberty of the missien-ries as teachers of God's word. All the action of the Board since that date, and, so far as we are informed, the action of the Prudential Committee also, habers in conformity with the principles then put upon re-Your committee have reason to believe that the po-

sition of our missionaries among the Chock of much difficulty and peril. Among the tion, there has been, as is well known, within the is twenty-five years, a lamentable defection from some of the first and most elementary ideas of Christian norality, insomuch that Christianity has been represented as the warrant for a system of slavery which offends the moral sense of the Christian world, and Christ has thereby been represented as the ministra of sin. Our brethren among the Choctaws are in exclasing the lating with religious bedgies it had ecclesiastical relations with religious bodies in the adjoining States, the States from which the leading Choctaws are deriving their notions of civilization and of government. In those neighboring States, and in the Choctaw nation, the missionaries are watched by the upholders of slavery, who are ready to seize upon the first opportunity of expelling them from the field in which they have so long been laboring. By the enemies of the Board and of the missionaries, our brethren are charged with what are called in these regions, the dangerous doctrines of abolitionism. A same time they are charged, in other quarter with the guilt of silence in the presence of a gree

ailt of silence ...
s wickedness. (b)
committee, desirable that the It seems, to your committee, desirable Board should be relieved, as early as poss the unceasing embarrassments and perplexities connected with the missions in the Indian territory Surely the time is not far distant, when the Choctan

patronage. (c)
On the whole, your committee, with these suggestions, recommend that the Report of the Productial
Committee, as referred to them, be accepted and upproved. (d)

The chairman of the special committee which made this Report was Rev. Dr. Leonard Bacon of New Haven. Since he had been active in complaints of the pro-slavery position of the American Tract Society, he seems to have thought it necessary to mention the subject of slavery here. To what purpose, and with how much effect, it is mentioned, a little examination will show.

The paragraph marked (a) seems (does it not!) to express satisfaction in the action of the Board at Hartford, in 1854. 'What was that action? On turning to the Annual Report for 1854, we find a long special report, presented by Dr. Poss-

We find also (p. 24) the following resolution (reported by a committee of which Dr. Bacon was a member) adopted by the Board:

roy (pp. 25-32) containing not one word about slave-

· Resolved, That the Board acknowledge, with grititude to God, the wisdom and fidelity with which to far as appears from the documents submitted to them the Prudential Committee are advising AND DIRECT Inc the missionaries among the Choctaws, in conformity with the principles asserted by them in their correspondence with those missions, reported to the Beard

We find also, in the official 'Remarks upon the Meeting,' (p. 45) this statement respecting the meshing of the above resolution :-

. The debate which grew out of the Report of the Chottaw mission, awakened a general and abs-interest. The question was ultimately narrowed single point, namely, 'Shell the general prin of the letter addressed by the Prudential Comof the letter addressed by the Prudential Committee to the Choctaw mission, in 1848, receive the explanation of the Board? It was admitted that the principles had received an implied sanction. In fithere could have been no controversy on this point of the Chocket of the meeting of 1848, that the was subject should be left for the present in the last of the Prudential Committee; which recommended to the meeting of 1848, that the was subject should be left for the present in the last of the Prudential Committee; which recommended to the meeting of the Prudential Committee; which recommended to the property of the pro of the Prudential Committee; which recommenda-tion was adopted by the Board. Nor was this all The Prudential Committee were all re-elected at that meeting; and they have been re-chosen annually, ex-cept in case of death or removal, from that time to this. They have felt, therefore, that their must be considered as having the implied san of the Board; and they have acted accordingly.

Both these documents, the Resolution and the Remarks, refer us back to the action of the Prudential Committee in 1848. To find out what these mean, therefore, and to find out what the Rev. Leonard Bacon means by his approval of the action of the Board at Hartford, in 1854, we must turn back to the Annual Report for 1848.

The Report for 1848 is the very one from which we have quoted at the commencement of this arti-cle, containing, 1. the letters of the Cherokee and Choctaw missionaries, declaring their settled detel mination still to admit slaveholders to their churches, and, 2. the temporizing reply of the Prudential Committee through Mr. Secretary Treat, respecting which a disclaimer (above inserted) was placed in tho next Annual Report, saying that Mr. Treat's letter

MARCH and that 'This distinc That course of polic. Dr. Bacon seems to ay (a), is a systematic al may receive slaveho most efficient support. Dr. Bacon's paragi

excuse for the mission ditional crime on their of fraternal ecclesiastifurther presents that brutal propagandists o osition on the subject the Board no action w tion of their missionar slavery. He proposed that document. But, man who is reputed to anti-slavery than the in paragraph (e) he a means of relieving the and perplexities which upon it, the speedy Cherokees and Chock as a slave State, the su ter of course, transfer closes, in paragraph (o Committee, which ut

Such is the position missioners for Foreign manently been, from t among the Cherokees moment.-c. K. W. JAC While London and ploits of Mr. Morphy

civilization is yet oc we wish to speak of game, in which distin been shown by the Secretary Eastman of Alvord of Boston. If there be one o passed by without n pretty game, we must mising that it belongs skill, not of chance. little sticks, of various ues, being thrown on between the playerstrials, by means of a draw from the heap side, without agitation skilful attempt of eith in the heap, he must his skill, until a simil so they go on, each or or by crook, and car

signed to uphold the of the National Tract other to express a pres ton. The speeches at nection with the pul course of policy of bo remind us of what Di lished a year and a h of the Presbyterian ch 'The General Assem before its division is School and New Schoo more, bearing testimo system of slavery; t breath, that slavehold

agitation, until all the

The pleasant city of lately been the sent of

gion,' &c. &c., and the all sorts of apologies holder.' For thirty years th Hartford, in the mon Hartford Tract Socie Society at New York and strengthen the in regularly attended b days before this regul was held in Dr. Haw clared the National S a satisfactory channe Tract cause, and who new Society, which th Society of Boston. assisted, by the Bosto to forget to remind forget to mention in that the Society in I in New York, annua

into its treasury, and

its stereotype plates,

by its Publishing Cor

the speeches bore test

At both the meetir

Ross accurately expr Dr. Bacon of New I Boston) declared- I this world, it is in the and Ex-Governor Ell New York) affirmedunmitigated wrong." other speakers at the ties which they dorse, take the groun nimity, that a religio vocate the abolition of against either slavery holding, the sin of th dividual members, me bers. Upon these p Boston, and the sub perfect accordance New York, holding ceptance of the sam Special Committee of in 1857,) but by an The point where the differ with their Prin-

will, while the latter

moral evils and vices

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and the other not to

standard, the Report

Great skill and tag this contest. The N by three Judges, Chi sons, and Judge E had the aid of fou Hartford, Patton of acon of New Haver own interests and directions, both parties a plished, both also ap rictions as truth o the most noteworth; predominant and ur etuated both parties spensing vague gene complaints which e expressly desiring, co stow their money and than, by further deb

brethren had brethren 'had brethren 'had relations exist-relations exist-relations demand pusly veiled by ed a willingness red,' and 'under red,' and 'under have informed have breade.'

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very year after in a pro-slavery ese missions: e perseverance, add self-denying mittee see dan a nature as can. They say e to suggest to ere may not be g up of natives

ee, being called ating-houses in They see no est the inquiry keepers'! published near the complicity without either he future. But continuance to by which they f seeming to atir, and so illus-Board, as to be per of the Pru-

23 to p. 147 of ontains not one fferent, though of the missions efforts and suc-Moreover, the alf of the Pru Pomroy, one of htest allusion to -Ninth Annual Minutes of the on pages 16 and pecial commit-

portion of the

which related to ed that part of American Indi-er consideration, locument which e mission to the civilized nations the Board were the Board were egard to certain crimment, which of the missionahe action of the action of the act informed, as also, has been in put upon receve that the po-Choctaws is one

the various re the Choctaw nathin the last tition from some as of Christian has been reprefer slavery which tian world, and as the minister choctaws are in bodies in the adch the leading civilization and as States, and ng States, and ies are watched ready to seize them from the n laboring. By called, in those other quarters, sence of a great

sirable that the sirable that the as possible, from perplexities connction territory. 
en the Choctaw 
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subjects of home eign missionary the Prudential accepted and aptee which made Bacon of New

n complaints of sary to mention at purpose, and l, a little examof the Board at rt for 1854, we by Dr. Pomord about slave-

resolution (reedge, with grat-with which, so mitted to them, g AND DIRECT-tws, in conformiin their corresmarks upon the cting the mean-

e Report of the al and absorbing y narrowed to a eneral principles ntial Committee ntial Committee
reive the express
itted that these
ction. In fact,
on this point,
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on and the Rehat these mean, on of the Board back to the Anne from which ent of this arti-

Cherokee and settled deter-o their churchthe Prudential eat, respecting as placed in the r. Treat's letter

eard opinions, but not decisions or instructions'expressed opinions, our not decisions or instructions -

anding of Mr. Treat's letter. tanding of Mr. 17eat & letter.
That course of policy, therefore, of the Board, which Dr. Bacon seems to approve in the paragraph marked Dr. Bacon seems to approve in the paragraph marked
(a) is a systematic allowance that their missionaries (a) is a syntematic videous and their massionaries may receive slaveholders, as Christians, into their may receive statement of their warrant for this

churches, presents of slavery.

must efficient support of slavery.

Dr. Bacon's paragraph marked (b) presents as an Dr. nacon s paragraph manage (c) presents as an nal crime on their part-namely, the maintenance fraternal ecclesiastical relations with the slaveholdg churches of Texas, Arkansas and Missouri. It presents that dislike of the missionaries which andoubtedly felt by the profane, intemperate and brutal propagandists of slavery in those States, as prese evidence that those missionaries hold a right ilion on the subject of slavery.

Thus far in his Report, Dr. Bacon has proposed to

the Board no action whatever to check the fraternizathe poaru in the missionaries and mission churches with ery. He proposes none in the whole course of that document. But, (amazing as it may seem in a man who is reputed to be farther advanced towards anti-slavery than the great majority of the churches) in paragraph (e) he anticipates with pleasure, as the means of relieving the Board from the embarrassments and perplexities which a pro-slavery policy has brought it, the speedy application of these converted upon to the Union Cherokees and Choctaws for admission to the Union as slave State, the success of which would, as a matter of course, transfer them from the Foreign Missionary to the Home Missionary department; and he eluces, in paragraph (d), by recommending to the approvs. of the Board that Report of the Prudential nittee, which utterly ignores the subject of sla-

Such is the position of the American Board of Commissioners for Foreign Missions. And such it has permanently been, from the commencement of its missions among the Cherokees and Choctaws, to the present moment.-C. K. W.

### JACK-STRAWS.

While London and Paris are wondering at the explaits of Mr. Morphy in chess, our earlier stage of ivilization is yet occupied with jack-straws; and we wish to speak of a match recently played in this rame, in which distinguished science and skill have een shown by the leaders of the two parties, Mr. Secretary Eastman of New York, and Mr. Secretary Alegred of Boston.

If there be one of our readers whose childhood passed by without making acquaintance with this gretty game, we must briefly describe it to him, preising that it belongs to the department of games of skill, not of chance. The problem is-a handful of ttle sticks, of various sizes, shapes, and assumed valbeing thrown on the table, in a confused heap, tween the players-for each player, in alternate trials, by means of a miniature shopherd's crook, to from the heap as many as he can for his own ide without agitation of the rest. As soon as an unskilful attempt of either player produces a movement a the heap, he must desist, and his antagonist try s skill, until a similar misfortune befalls him; and o they go on, each one getting what he can, by hook or by crook, and careful above all things to avoid ogitation, until all the value in question has been puched by one side or the other.

The pleasant city of Hartford, in Connecticut, has lately been the seat of two Tract meetings; one designed to uphold the satisfactoriness and sufficiency the National Tract Society at New York, and the other to express a preference for its auxiliary at Boston. The speeches at both meetings, taken in conection with the published standard of action and course of policy of both Societies, are well suited to emind us of what Dr. Ross says (in his book, pubshed a year and a half ago, in defence of slavery) of the Presbyterian church; as follows :-

The General Assembly of the Presbyterian Church before its division in 1838, and since -both Old School and New School -has been, for forty years and Sensol and New School—has been, for long years amore, bearing testimony, after a fashion, against the system of slavery; that is to say, affirming, in one breath, that slaveholding is a 'blot on our holy religion,' &c. &c., and then, in the next utterance, making all sorts of apologies and justifications for the slave-

For thirty years there has been regularly held, at Hartford, in the month of January, a meeting of the Hartford Tract Society, auxiliary to the National Society at New York, designed to aid the treasury and strengthen the influence of that Association, and regularly attended by one of its Secretaries. Ten sefore this regularly recurring period, a meeting was held in Dr. Hawes's church, of persons who declared the National Society at New York no longer satisfactory channel for their contributions to the ract cause, and who therefore proceeded to form a new Society, which they made auxiliary to the Tract Society of Boston. This meeting was attended, and sisted, by the Boston Secretary, but he remembered o forget to remind them, as they remembered to aget to mention in their report of the proceedings, hat the Society in Boston is itself auxiliary to that in New York, annually putting a considerable sum into its treasury, and circulating the Tracts printed on its stereotype plates, after having been emasculated by its Publishing Committee.

At both the meetings in question, one or more of the speeches bore testimony ('after a fashion,' as Dr. loss accurately expresses it) against slavery. Rev. Bacon of New Haven, (one of the partisans of Boston) declared- If Satan has an entrenchment in this world, it is in the slavery of this country.' Judge nd Ex-Governor Ellsworth (one of the partisans of New York) affirmed ... Human slavery is a great and unmitigated wrong.' Yet both these, with all the ther speakers at these two meetings, and the two ties which they respectively represent and endone, take the ground, and take it with absolute unaminity, that a religious Tract Society should not adcate the abolition of slavery, nor take any ground against either slavery, the sin of the nation, or slaveolding, the sin of three hundred thousand of its inidual members, many of them also church-members. Upon these points, we say, the auxiliary at Poston, and the sub-auxiliary at Hartford, are in erfect accordance with the National Society at New York, holding this ground not only by acexplance of the same standard, (the Report of the Special Committee of Fifteen, made at New York 1857,) but by an accordant interpretation of it. The point where the Auxiliary and the sub-auxiliary differ with their Principal is this, that the two former will, while the latter will not, fraternally discuss the oral evils and vices which slavery is known to promote! defending their determination, one to do this, and the other not to do it, by appeal to the very same

Randard, the Report above-m Great skill and tact were shown by both parties in this contest. The New York Secretary was assisted by three Judges, Chief Justice Williams, Judge Parons, and Judge Ellsworth; the Boston Secretary and the aid of four Reverend Doctors, Hawes of llartford, Patton of New York, Kirk of Boston, and Bacon of New Haven. In the work of pushing their an interests and disconcerting those of their antagnints, both parties showed themselves highly accom lished, both also appearing unrestrained by such rerictions as truth and candor would impose. But he most noteworthy feature in the contest was that dominant and unceasing dread of agitation which actuated both parties, to the extent, not only of interpening vague general compliments with the specia implaints which each made of the other, but of expressly desiring, on the part of each, that those sho were determined not to help its side would be Now their money and influence upon the other, rather than, by further debates, inquiries and public move-

On the side of Mr. Secretary Alvord-

Rev. Dr. Kirk, of Boston, disclaimed any quarrel with any body. He had told Mr. Eastman, when in Boston attempting to avert the separation, that he might as well attempt to hold the northwest wind with his fist, as to keep New England, after the course they had taken. He desired to be charitable, and thought there was abundant work for all. Both sides have now a fair field, and let them both labor for the one great object, the salvation of men. Now those who were able and willing to aid, but have stood aloof because dissatisfied with the doings of the New York Society, may contribute with the assurance that a fair portion of the publications shall treat of the subject of slavery. Now all may go with one or the other Society.'

A large number of these little preliminary trials of

strength between the central Tract Society in New OF THE KIDNAPPER IS SOUNDING. York and its Auxiliary in Boston will probably occur before the Annual Meetings in May. The New FRIEND GARRISON,-In confirmation of the state York Secretaries will expend a vast amount of energy and labor in whispering to their division of the erty Petition before the Legislature, might with proppublic that slavery is an institution so very peculiar, that it is better to say nothing even of its evils; and sand, allow me to give your readers an item in regard that it is better to say nothing even of its evin, and the Boston Secretary will whisper, with equal assidutity and precaution, to those within hearing of his on the subject for months after the petitions were voice, that a little talk about the 'evils' will best exsent out. Every one, while engaged with his 'farm cuse a continuance of silence about the thing itself- or merchandize, seemed to think that omnipresent that a show of diligence with the pruning-knife may person, somebody, would attend to the matter in due satisfy those brethren who would wish, in preference, season. Indeed, until within a few days, there was, that the axe might be laid to the root of the tree—so far as I know, but one copy of the petition abroad and that moderate action on their part will do more in the town, and that was lying in the Union Store than entire quiescence towards the essential work of here, with scarcely a hundred names attached to it. preventing agitation.

gain for the Society in Boston a name to live while ready been one hearing before the Committee on Fedthey remain dead—to establish for them, in the minds of men who are really opposed to slavery, a reputation for doing their duty in regard to that sin, while was to be lost, if we did not wish to be found utterly they confine themselves to a fraternal discussion of wanting when this blow was being struck, to rescue they confine themselves to a fraterna assessment of the stress will show us. Mean-while, every ray of light thrown upon their manacu-while, every ray of light thrown upon their manacu-vress will do a two-fold service; at once aiding to reveal the dishonesty of their pretences, and strength- and the result, during one of the most boisterous days ening the compulsion already laid upon them to edge of the winter, has been some six hundred names, about further away from the New York policy of entire five hundred of whom are legal voters. silence, and edge nearer towards the only manly and I think I hazard nothing in saying, if the town mising hostility and warfare .- c. K. W.

SPEECH OF REV. J. FREEMAN CLARKE. BEFORE THE COMMITTEE ON FEDERAL RELATIONS,

In support of the Petition asking for a Law to prevent the Recapture of Fugitive Slaves,

Thursday, February 24, 1859.

[ We are able to give only a brief synopsis of

say to the slaveholders, that the people of Massachusetts will never allow a man living on her soil to be regarded or treated as a class. We are tired as a law, which shall have consideration, under any temptation, recognize the right of property in man! such a law, for these reasons :-

1. It is doubtful whether the famous clause in the Constitution (Art. IV. sec. 2, p. 3,) applies to Fugitive slaves, or was meant to apply to them. Grammatically, it means the exact opposite of what it is assumed to mean. The nominative to shall be delivered up is No person. In behalf of freedom, every law should be construed strictly and literally. This is just the case in which we ought to say, 'Take thy bond, take thy pound of flesh; but not a jot more or less take thy pound of flesh; but not a jot more or less than a just pound. 'Si recedit a litera, Judex transit really seemed as if one of the old prophets had come in Legislatorem.'

entered into with great deliberation.' But in this the learned Judge seems to have been hasty. For the Clause was actually adopted with no deliberation at all. When the article came up, providing for the mutual delivery of fugitives from justice, (Parag. 2, sec. 2, Art. IV.) a motion was made when in the sarcasm with which he uttered when in the sarcasm with which he uttered when in the sarcasm with which he uttered to our views of the right or wrong of violent resistance.

Resolved, That we wish the South distinctly and unequivocally to understand, that in case of insurrection among the slaves, all our hearts, our hopes and prayers, will be with the oppressed; and our hands, too, in every way we can aid them, consistently with the oppressed; and our hands, too, in every way we can aid them, consistently and unequivocally to understand, that in case of insurrection among the slaves, all our hearts, our hopes and prayers, will be with the oppressed; and our hands, too, in every way we can aid them, consistently and unequivocally to understand, that in case of insurrection among the slaves, all our hearts, our hopes and prayers, will be with the oppressed; and our hands, too, in every way we can aid them, consistently and unequivocally to understand, that in case of insurrection among the slaves, all our hearts, our hopes and prayers, will be with the oppressed; and our hands, too, in every way we can aid them, consistently and unequivocally to understand, that in case of insurrection among the slaves, all our hearts, our hopes and unequivocally to understand, that in case of insurrection among the slaves, all our hearts, our hopes and unequivocally to understand, that in case of insurrection among the slaves, all our hearts, our hopes and unequivocally to understand, that in case of insurrection among the slaves, all our hearts, our hopes and unequivocally to understand, that in case of insurrection among the slaves, all our hearts, our hopes and unequivocally to understand, that in case of insurrection among the slaves, all our hearts, our hopes and by Butler, seconded by C. Pinckney, that fugitive 'the benevolent nurses of the Tract Society,' 'Christalaves and servants be included. Wilson objected tian baby thieves,' &c. &c., was most terrible. As I that this would require a delivery at the public expense. Sherman saw no more propriety in the public seizing and surrendering a servant than a horse. Butler withdrew his motion; but the next day introduced synagogues, which he most clearly proves to be none a substitute, evidently borrowed from an ordinance of other than those of Satan. When his actions, his Congress passed a few days before, and in its strong resemblance to one of the clauses of the old New Eng. be a 'power mighty to save.'

resemblance to one of the clauses of the old New England Articles of Union, bearing plain marks of a New England hand. Agreed to without debate, it became, famous clause which provides that 'No person held to service or labor, &c.' Hildreth's Hist. of the U. S., ly expressed, but passed without opposition when obscure. Evidently, those who opposed the surrender of slaves, but did not occur, the did not occ

sons held to service or labor.'

slavery does not exist in any slave State, 'under the laws thereof.' There is no law establishing slavery in any Southern Constitution or Statute Book.

it is doubtful whether Congress has any right to pass
a law directing how it shall be executed. No power The universal testimons is, 'There is no limit to the section of the Art. to prescribe the manner of proving acts, &c. See arguments by Robert Rantoul, Richard H. Dana, jr., &c., and the expressed opinion of Daniel

be delivered up, to be tried for that crime. This sec- and more imperative are our duties. tion says, that the person 'held to labor or service'—

A month or more may elapse before the final action on the Personal Liberty Bill. There is ample time the maxims of a free State, to be presumed free till to your own member, or to Hon. Shotwell Powell, the contrary is proved. A free man then, is, by the Albany, N. Y. acts of 1793 and 1850, made a slave without a trial, contrary to the provision (Art. 5, amendments to the Constitution,) that 'no person shall be deprived of The following is the form of the Petition now

life, liberty, or property, without due process of law. circulating in the Empire State, to which signatures 4. But even if this Fugitive Slave Law be a Consti- should be appended as numerously and speedily as attional one, it ought not to be obeyed, because it is possible:dishonorable and unjust to obey it.

In all ages it has been held disgraceful and dishon-

lish, and Barbarian history. But we are bound by a Sign and circulate!

ments, continue an agitation of the troublesome question of slavery. For instance: on the side of Mr. Secretary Eastman—
'Judge Parsons proceeded to show that the audience were entirely in error, if they supposed the Boston Society had withdrawn its connection from the American Tract Society. Still, if they were unvilling to give their funds to it, by all means give them to the Boston institution.

stronger law, for we do not believe that the slaveholdor has any right or claim to his slave. We believe that slavery is wrong. If, then, we give up a fugitive to his master, we are guilty of kidnapping. We are making a slave of a freeman. No contract, compact, or bargain, can bind us to do wrong. All moralists and publicists of any reputation agree in this. Fortescue, Coke, Littleton, and Blackstone, agree that tall statutes against fundamental morality are

A large number of these little preliminary trials of THE PEOPLE ARE COMING.-THE KNELL

NORTH ABINGTON, Feb. 24, 1859. reventing agitation.

How effectual will be the efforts last mentioned to ing to activity, by the information that there had al-

> signatures might have been obtained. Indeed, tle sense of justice, the love of liberty, in almost every man and woman, seems to respond affirmatively to the prayer of this Petition.

The politicians at the State House will do well to heed these significant signs of the times, and hasten THE HALL OF THE HOUSE OF REPRESENTATIVES, to act in accordance with this glorious impulse of the popular heart.

May we not hope that the time is rapidly coming the effective speech made by Mr. Clarke before the Committee, as, through mistake, no report of it was made at the time. He spoke in substance as follows: | at least, upon this little spot of earth which we name We ask the Legislature to pass a law, which shall Massachusetts, of a government which will never, for

regarded or treated as a slave. We wish Massachu-slave. Let him be placed at once on the apez of the setts to forbid, under the severest penalties, the execu-tion of the Fugitive Slave Law. We think it a more honorable, wise, and in the end a more peaceful and friendly course, than any indirect methods of obstructing the return of Fugitives. We think it right to pass such a law, for these received.

### DR. CHEEVER IN ALBANY. ALBANY, March 8, 1859.

to us out of the depths of the ages, with his 'Thus in Legislatorem.'

Judge Shaw indeed says (case of Thos. Sims, Mass.

Reports, vol. 7, 1853,) 'The Clause' (Fugitive Clause)

master the servant which is escaped from his master

unto thee. He shall dwell with thee, even among you, seems to have been such a treaty, a solemn compact, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him.'

g, and the sarcasm with which he uttered only remains for Dr. Cheever to come out from the

with some subsequent changes of phraseology, the vol. 3. p. 522. The clause was resisted when distinctof 'slaves,' but did not oppose the surrender of persons 'held to service or labor,' did not consider the two to be identical. It was a deception, and meant an Anti-Slavery Convention. The two or three Democrats who dared raise their voices against mak-Moreover, by the decisions of some Southern ing New York soil free to the tread of every human Moreover, by the decisions of some Southern courts, slaves are not persons, and so cannot be 'Persons held to service or labor'. Moreover, by the admission of the slaveholders, estabolitionist on that floor; but law must be obeyed. son, of New York, said to be the most eloquent repny Southern Constitution or Statute Book.

2. If the Clause in the Constitution intends slaves, forth in most glowing colors the slave-catching du-

Petitions are coming in from all parts of the State Webster.

3. If Congress have the power to pass a law for this time' to roll up the names of all the men and women purpose, the present laws (of 1793 and 1850) are clearly within reasonable distance of his or her home. The unconstitutional. The second clause of the same section says, that a person charged with any crime 'shall our opportunities. The greater our light, the heavier

cordingly, the question whether he is a fugitive is to for every one who feels interested to do so, to send up be tried, before he is delivered up. But under the long lists of signatures. It is with the SENATE that laws of 1793 and 1850, he sees neither judge nor jury. the vote is doubtful; therefore, let the petitions pour Benjamin R. Curtis himself admits that the question in upon it like a great flood, that shall sweep every of slavery is not tried. Then a freeman is made a slave man from his moorings, who shall dare vote No. without a trial. For every man in a free State is, by the work, then, and no delay! Direct the petitions

To the Senate and Assembly of the State of New York In all ages it has been held disgraceful and dishonorable to surrender those who flee to us for protection.

The laws of hospitality, as understood in all ages, require that the slave, fleeing from his tyrant, shall be
protected. See, for instance, 'the Suppliants' of
Eschylus, and other instances in Greek, Roman, Englike and Parkerien history. But you have the shared that he owes 'service or labor' to such claimant, by
the laws of one of the slave States of this Union.

ENCOURAGING WORDS FROM VERMONT. DEATH OF A TRIED ABOLITIONIST.

WEST RANDOLPH, (Vt.) March 6, 1859.

Dear Sir,—I am happy to see that you are pressing the Legislature of the Old Bay State to place herself by the side of her younger, yet equally bold and virtuous sister, Vermont, upon the only true platform of universal freedom. With pride we reflect that our and would to God the down-trodden and oppressed native State leads the van in this revolution, which could truly feel the loss to them! The prayer of you that 'all statutes against fundamental morality are void.' Now, if we believe slavery wrong, we must free in reality as well as in name. And how can a as well as the poor around him, may fall upon his people be free who must ever stand sentinels around descendants. the camp of slavery, that no liberty-loving Washington, or Kossuth, or Tell may escape? Grave legislato do her duty.

WORCESTER CO., NORTH, A. S. SOCIETY. The Worcester County (North) Anti-Slavery Society held its quarterly meeting at Clinton, on Feb. 27th, day and evening. Several delegations from adjoining towns were present. The President, Joel Smith of Leominster, occupied the chair. In the absence of the Secretary, E. H. Heywood, of Worcester, was

chosen Secretary pro tem.

The chair appointed, as a Business Committee, Parker Pillsbury and E. H. Heywood; and as a Finance Committee, J. R. Brown, of Clinton, and Mrs. P H Drake, of Leominster.

It was voted that the annual meeting be held on Fast Day at Leominster. The following resolutions were presented from the

Business Committee by Mr. Pillsbury: Resolved, That the distinct and definite object of the Christian position in regard to slavery-uncompro- had been thoroughly canvassed, at least two thousand Anti-Slavery cause is the total extinction of slavery in these United States.

Resolved, That in the American Constitution and Union, as at present existing, we find a positive purpose of extending and perpetuating the iniquitous slave system.

Resolved, That the character of slavery is seen in its laws, which abrogate marriage, and make men into well as mental advantages and blessings; which place the slave completely in the power of his master, with his whips, fetters, thumb-screws, branding-irons and blood-hounds, all at hand to enforce his bloody and unrighteous decrees and commands.

Resolved, That a Union which thus rests on the crushed liberties, the mangled bodies and murdered souls of millions of immortal beings, - a Constitution which provides for, or even permits, such unwarrantable outrages, - should be abandoned as a crime as high treason to the government of God.

Resolved, That any party, no matter of what name to the Constitution, that welcomes the piratical slavetrader, the shameless slave-breeder, and the no less guilty slaveholder to equal honors, privileges and prerogatives in the government as long as they wish to continue their abominable system, is not only unworthy of countenance, but should receive the open rebuke, condemnation and execration of every friend of freedom, of humanity, and of man.

Resolved, That whatever the Federal Constitution may require, or slavery may demand, the soil of old Massachusetts shall be made free from the polluting step of the kidnapper and slave-hunter; and, by the blessing of Heaven on our efforts, the time shall soon come when no man here shall be tried or even touched on the question, 'Is he a man or a slave?'

Resolved, That we wish the South distinctly and our views of the right or wrong of violent resistance to tyranny and to tyrants.

The following were presented by Mr. Heywood :-Whereas, human rights are the gift of God, and the years. great distinguishing doctrine of Christianity is the inviolable sacredness of man, the inestimable worth of every human soul-its most solemn obligation being to undo the heavy burdens, to proclaim liberty to the captive, to relieve and defend Christ in his 'little ones,' the afflicted, the despised, the down-trodden, and the oppressed; and,

Whereas, American slavery annihilates all human rights at a single blow, robs labor of its hire, marriage of its sanctity, mothers of their offspring, the mind of knowledge, the soul of religion, man of himself and of his God; therefore,

Resolved, That the Abolition cause, instead of being radical, fanatic, infidel, is the most conservative, considerate and solemnly religious enterprise of the age-the cause of truth, of justice, of humanity, of

Resolved, That the great body of the American churches, in studiously and persistently passing by on the other side of four million men fallen among thieves in withholding the rebuke of the gospel from a nation of men-stealers, and in fellowshipping slaveholders, slave-traders and slave-breeders,-thus hourly crucifying the Son of God afresh, and putting him to an unworthy the support of true Christians.

Resolved, That we deeply sympathize with those ministers and laymen, who, feeling the guilt and shame of the church as the most wicked and colossal ton, 2 05; Pepperell, 1 50; Athol, 1 89. oppressor of our land, and startled by the degradation to which American politics have fallen, are vigorously struggling against the incoming flood of this iniquity; and we earnestly exhort them, if they would save their own souls from blood-guiltiness, if they would effectually set the seal of their execration upon slavery, and hold forth the word of life to a perishing people, to take the high, the only Christian ground o e fellowship with it-to raise the conquering battlecry of 'No Union with Staveholders!'

Addresses and remarks were made by the President Mr. Pillsbury, Mrs. Drake, Mr. Brown, Mr. Isaac Smith, and Mr. Heywood. Of the citizens of Clinton, the attendance during

the day was quite small; in the evening, more considerable. JOEL SMITH, President.

E. H. HEYWOOD, Secretary, pro tem. FUGITIVE SLAVES.

The Vigilance Committee of Boston would inform the friends of Fugitive Slaves, that they have been, and probably will continue to be, constantly in war of places, where such fugitives can obtain employment. Any one in want, or who can employ such help, is earnestly requested to apply to R. F. WALL CUT, 21 Cornhill, or, by letter, to FRANCIS JACKSON, Boston, stating what employment they can give.

For a choice specimen of priestly knavery and audacity, see the sermon delivered at Milford by Rev. Mr. George of Natick, and reported for the Liberator.

WANTS A SITUATION.—A widow lady, wishes to get a situation to wait on a lady, or to work as seamstress in a respectable family.

Apply at this office, or at 6 Stillman street,

H. C. CUTLER. Yours, truly,

OREGON AND THE COLORED PROFILE. A meeting of colored people of this city was held in the Twelfth that the people will press the subject upon them so faithfully and earnestly, as to compel them to yield to the dictates of their consciences and the voice of the Members of Congress from Massachusetts, in or relation to the admission of Oregon juto the Union humanity. If the appeals that have been made in relation to the admission of Oregon into the Union. your Representatives' Hall, by such philanthropists Lewis Hayden was chosen President, and John W. as Garrison, Phillips, Higginson, May, Sewall, and others, do not arouse your law-makers to a sense of their duty, then, indeed, has Massachusetts fallen.

In 1776, her people dared to act with energy upon the law-makers to a sense of countrymen to raise themselves from their comparative slumber, and act for their own interests, while the side of freedom. Are her sons now less true and there is yet an opportunity. Mr. Wm. C. Nell made brave? Does not one of the noblest of her sons now as few remarks, preparatory to submitting a series of suffer for injuries done him while in the faithful discussions. The resolutions were condemnatory of charge of his duty at Washington? And can she the acts of the Massachusetts delegation who gave not extend sympathy to those, who, if she does not protect them, will be torn from her, and compelled to suffer a thousand times more than ever Charles this constitution in relation to the colored race, and of Sumner has done? We anxiously await the result, and expect soon to see that Massachusetts is willing made by Messrs, John W. Oliver, J. B. Smith, of New Bedford, Robert Morris and others.

Yours, for justice, J. H., Jr. In the course of some remarks by the President, he stated that Hon. Eli Thayer had recently beed before the Legislative Committee on Federal Relations, and tried to dissuade that Committee from reporting a bill to protect the rights of the colored people of Massachusetts !!

## NO SLAVE-HUNTING.

The Albany correspondent of the Tribune, under late of 5th inst., writes as follows :-

· Petitions in favor of the Personal Liberty Bill are Petitions in favor of the Personal Liberty Bill are coming in every day, numerously and respectably signed. One was presented yesterday from this city, containing the names of the leading men of the State, viz: Messrs. Eli Perry, (Mayor,) H. H. Van Dyck, (Superintendent Public Instruction,) James M. Cook, (Superintendent Bank Department,) George Dawson, (Editor of The Evening Journal,) Hon. Bradford R. Wood, Hamilton Harris, George E. Baker, and Rev. A. D. Mayo. The Committee have received letters from judges and lawyers, assuring them that the bill from judges and lawyers, assuring them that the bill is not unconstitutional. It looks as if it would pass.

The bill is a very stringent one, and makes clear work of slave-hunting.

In the Legislature of Pennsylvania, a Personal Liberty bill has been reported from the Judiciary Committee of the House, and a time appointed for its consideration. Its purpose is to nullify the Fugitive Slave

brutes; which forbid education, with all its moral as of fugitives, and permits Judges to release them upon bail, without a minimum limit. The Motherless '-the portrait of two beautiful sisters-drawn by Charles A. Barry, and very finely photographed by S. Masury, with some original

verses by Whittier, (a fac simile of his handwriting)

has just been published by Sowle & Ward, 16 Sum-

mer Street. Its design and execution are admirable.

THE CHRISTIAN EXAMINER, for March, is received against humanity; -should be utterly exterminated of its publishers, Messrs. Crosby, Nichols & Co. Contents :- Richard Baxter ; Assyrian History ; History of Methodism in England; Recent Works on Syria Resolved, That any party, no matter of what name and the Holy Land; Dr. Ichabod Nichols; Siam; or profession, that subscribes to the Union, that swears Condition of the Free Colored People of the United States; What made Franklin? The old Rhode Island Question; Review of Current Literature; Literary Intelligence : New Publications Received.

> RECENT DEATHS. E. A. Hannegan, formerly U. S. Senator from Indiana, died in St. Louis on Friday

Hon. Henry S. Geyer, formerly U. S. Senator from Missouri, died in St. Louis on Saturday night. Hon. Aaron Vail Brown, Postmaster General of the United States, died in Washington on Tuesday morning.

President Shannon, late of the Missouri State University, died at his residence in Canton, Mo., on Friday, Feb. 25th. At the time of his death, he was

Robert Walsh, for many years the editor of the Philadelphia National Gazette, died at Paris, Feb. 7, aged 76. He has resided in Paris for twenty-two

On account of errors in last week's publication, we republish the following TREASURER'S REPORT

Of Receipts, from February 1, to March 1, 1859. Rec'd of S. May, Jr., donations and collec-\$432 94 tions made at annual meeting, Also, by S. May, Jr., the following:-Jas. N. Buffum, Lynn, for pledge, \$50 00

John B. Pierce, Lynn, do. 10 00

Reuben H. Ober, for pledge, 10 00

Sylvanus Smith, East Boston, do. 5 00

Eben S. Page, Boston, do. 1 00

Susan Mayhew, New Bedford, 1 00—-77 00

From Sallie Holley :-Collections at Paxton 1 53, Rutland 5 27, West Boylston 4 26, of Miss Cald-well 1, at Athol 1, Montague 11 46, of Rev. C. Bradford 1, at Greenfield 6 09, Deerfield 4 50, Rowe 4 72, North-

ampton 2 92, Florence 10, Hopkinton 16 02, Dorchester 16, West Cambridge 8 67, Waltham 6. Greenwood 3, Stone-ham 4 25, Stoneham Ladies' A. S. Society 8, a friend 12, - 126 69 SAMUEL PHILBRICK, Brookline, March 1, 1859.

Anti-Slavery Society, will lecture as follows:—

Portsmouth, N. H., Sunday, March 13.
So. Newmarket, " Wednesday, " 16.
Newmarket, " Thursday, " 20.
Rochester, " Sunday, " 24.
Great Falls, " Sunday, " 27.
Exeter, " Wednesday, " 30. Sunday, "Wednesday, " WM. LLOYD GARRISON will lecture at

the Town Hall, in Milford, (Mass.) on Sunday eve ning next, March 13th, on 'Garrisonian Infidelity, at 7 o'clock. He will also speak at the Brick Church through the day, at the usual hours. WM. LLOYD GARRISON will lecture in

Canton, in the School House Hall, on Thursday evening next, March 17, at half-past 7 o'clock. Subject—The Poetry of John Greenleaf Whittier.

E. H. HAYWOOD will speak at Friday, March 11. Sunday, " 13. Cummington, Northampton,

HENRY C. WRIGHT will hold meetings in Valtham, Sunday, March 13, all day and evening. TO THE FRIENDS OF THE FUGITIVE.

A robust and able-bodied fugitive slave from the South—a carpenter, who has worked many years at house-building, framing and finishing—wants a place. Apply to R. F. WALLCUT, Anti-Slavery Office, 21 Cornhill, or, by letter, to FRANCIS JACKSON.

## THE MUSTEE.

WE beg leave, through this circular, to call your attention to a new work recently issued by us, and one that we are confident will occupy a high position among the many works that have been published within the last half century.

In point of interest and delineation of character we say, without fear of contradiction, that it is not equalled by anything that has emanated from the press for years.

led by anything that has emanated from the press for years.

Bditers, elergymen, and literary men generally have vied with each other in bestowing upon it laudatory comments superior to those received by any werk since the publication of 'Unele Tom's Cabin.'

The writer shows a command of language unequalled by novel writers of the age; while, at the same time, the intense interest which accompanies each and every page in the book is unsurpassed by any work of fiction. We annex a few extracts from the many hundreds of notices we have received in its favor, and will leave the public to decide for themselves, after having read the opinions of others: having read the opinions of others

From Rev. T. Starr King. 'My recollections of the interest of the story (the Mustee,) the nobleness of its purpose and sentiment, and the careful preparation and labor which the style and structure of the work evince, and which I ower to the structure of the work evince, and which I ower to be a constant of the manager of the structure of the structure

a perusal of the manuscript some months ago, are still fresh; and it is from the impulse of these that I heartily thank you for the copy you have sent me; and I commend the book, so far as my words can avail, to the community. From Wendell Phillips, Esq. 'I have read the Mustee with an interest which deepens as the story advances. Mr. Presbury has made skilful use of his materials. His plot is excellent, and his characters cannot fail to awaken the heartiest sympathy.'

From R. Shelton McKenzie, Esq. 'Very well written, with an interesting plot, and well distinguished characters. We hope to meet the author again.'

From the Taunton Gazette. 'An extremely interesting tale, told with a good degree of art, and no waste of paper.'

From the New Hampshire Patriot. \*Equal in highly wrought interest and dramatic effect to anything we recollect in the range of modern fiction. Can be read only with 'bated breath,' eager curiosity, and thrilling emotion.'

From the Boston News. 'Written with great care, and possesses uncom-mon interest and value.'

From the Salem Observer. 'As a work of fiction as well as one of super or moral aims, it possesses great value.'

From the Hartford Courant. Powerfully written. The characters well drawn, and the incidents well told.'

From the New Hampshire Palladium A fascinating work, and does honor to the head and heart of its author. Its style is one of great force and purity.'

From the Boston Post. 'The story is naturally told, and we heartily com-aend it to our readers and the public.'

From the Providence Post. 'An excellent story.' From the Boston Recorder. Above the ordinary class of novels, and adjusted

the taste of numerous readers.' From the Schenectady Star. 'The author wields a vigorous pen, and the story annot fail to interest.'

From the Christian Freeman. One of the best books of the season.' From the Bangor Jeffersonian.

'A story of absorbing interest.' From the Charlestown Advertiser. · A novel of uncommon ability,—readable and en-ertaining in an uncommon degree.'

From the Cambridge Chronicle. 'The characters all well drawn.'

From the Bangor Whig and Courier. Attractive even to the mere lovers of something From the Congregationalist.

Well wrought up, and of a high degree of merit." From the Daily Advertiser. 'The plot exhibits decided artistic skill,—the lan-guage manly and chaste, its sentiments sound, and its style bold and vigorous.'

From the Home Journal.

· Very excellent. SHEPARD, CLARK & BROWN,

PUBLISHERS. 110 Washington street, Boston. Copies mailed, postage paid, on receipt of the advertised price.

March 11. 3tis

Coughs, Colds, Bronchitis, Asthma, Croup, Whooping Cough, Diseases of the Throat and Lungs, and Pulmonary Affections,

Of the severest type, are quickly cured by that longtried and faithful remedy. DR. WISTAR'S BALSAM OF WILD CHERRY.

Says a well-known Editor- This is truly a balsam and a blessing to invalids. It contains the pure balsamic principle of Wild Cherry, the balsamic properties of tar and of pine. Its ingredients, which are mingled after the true principle of chemistry, are all balsamic, and therefore it is safe and sure in effect. Coughs, Colds, Consumption, and Bronchial troubles disappear under its balsamic influence as though charmed away. Probably no medicine has ever attained so extended a sale, or accomplished so much good, as this renowned Balsam.'

CASSVILLE, (Ga.) Feb. 26, 1858.

Messrs. Seth Fowle & Co., Boston, Mass.:
Gentlemen—At the request of your Travelling Agent, I give you a statement of my experience in the use of Dr. Wistar's Balsam of Wild Cherry. I have been using it for two years in my family, for Colds and Coughs, and have found it the most efficacious remedy that I have ever tried. For Colds and Coughs in children, I know it to be an excellent medicine.

medicine. Respectfully yours, JOHN H. RICE. The genuine article always has written the signature of 'I. BUTTS' on the wrapper, and is for sale by all respectable Druggists everywhere.

Prepared by SETH W. FOWLE & CO., BOSTON. and for sale by dealers in Medicine in nearly every NOW READY.

The Life of JOHN H. W. HAWKINS. THE GREAT APOSTLE OF THE

WASHINGTONIAN TEMPERANCE RE-FORMATION.

THE LIFE of a most extraordinary and useful man, and faithful and indefatigable laborer in behalf of degraded humanity. It is a book which no person can read without being stimulated to noble deeds. All orders for the Book, or for Agencies, should be addressed to the Publishers,

Fifty Thous a nd should be sold in six months. It makes a handsome 12mo. volume of 420 pages, with several wood-cuts, and a fine steel portrait of Mr. Hawkins. Price \$1.

JOHN P. JEWETT & CO., February 11. 20 Washington street, Boston.

## FARMS.

CENTLEMEN who wish to purchase Farms, or have Farms which they wish to sell or exchange for property in Boston or vicinity, would do well to call on the subscriber, as he has superior means of affecting sales.

No. 4 Wilson's Lane, Room No. 1.

March 11—3w

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For the Liberator.

IS IT STRANGE TO DIE FOR PREEDOM

A slave, while endeavoring to escape from bondage than be retaken, he drew a pistol, and shot himself through the heart. A Southern editor, in speaking of the event, terms it 'a strange suicide.'

What! strange to lift a manly arm 'gainst cruel What! strange, on Freedom's soil, to claim our own

our God-given dower?

What! strange to rather die a man than live a cow And pass to liberty and life through the portals of

the grave? Not thus ye thought when Marion led his men by

When through the gloomy cypress swamps he saw their bayonets gleam

When by the Eutaw and Pedee his formen felt his And trembled when his battle-cry they heard at mid-

night hour; When Sumter, Lee, and brave De Kalb fought or

And strove with manly arm to break th' invading Briton's chains : When by fort Moultrie's honored walls bold Jasper

And planted there your banner fair amid the deadly

And when on Bunker's world-famed height, amid the cannon's roar,
Where many a martyr's life-blood stained the sum

mer turf with gore, Our noble Warren gave his life in Freedom's holy

And won a hero's fadeless crown, a never-dying

Ye deemed it glorious then to die, -ye scorned to live And proudly ye the marble rear above your martyrs'

graves; As Bannockburn to Scotia's sons, to you was Con cord's plain, Where freemen gladly gave their lives to break th'

And can ye deem there is no love of liberty in

Because he has a dark-hued skin, and thus receives Do ye believe that when his limbs and muscles ye

That ye can veil the blessed light God gives unto the soul?

Think you there is no lofty thought enshrined or that dark brow? Can there not beat a noble heart 'neath skin of ebon

Does love of Right and Truth alone dwell with Caucassia's race?

Is there no act on History's page their manhood t O, Saxon brothers! have ye ne'er the weaker ones

oppressed? Hath Justice in your council halls still reigned a welcome guest ?

Have th' voice of Peace and Love's kind words been heard and treasured there?

And is Columbia's starry flag still stainless, bright When, years agone, the Mayflower came from Albi-

on's distant shore, And, like the Ark of olden time, an infant nation

When the wild red man dwelt where now wave fields in verdure green, And their low wigwams nestled close where now our

When through the wood, with fearless step, the Indian hunter trod, And bowed his proud and tameless heart alone unto

his God : And heard his Manitou's dread voice in the thunder

deep and loud, Or deemed his face was hid in wrath when the lightning veiled the cloud:

Ye found your forest-brother here lord of a fruitful t well su easy to il; Monarch alike of field and flood, Nature's untutored

child. With many a virtue in his heart, though stern, and

And did our fathers seek to win their faith by Chris-Were Jesus' precepts taught to them, all other

laws above? Had they no righteous cause for war ?-did they

ne'er suffer wrong ? Why have they left their hunting-grounds our pleasant vales among?

Their council fires no longer blaze upon our Northland No more the maiden binds her hair beside our spark-

Whose strong arm drove them hence away, far to the distant West? Why for their weary, wandering feet is there no home

And Afric's sons-why are they here far from their native shore?

Who, from the palm and cocoa's shade, the haple Who forges fetters for their limbs, and wields the bloody scourge, While waves of untold suffering still above their vic-

tims surge And who would well the soul in night, aye, dim its

quenchless ray, And make their brother like the brute to toil his life

Who seals for them fair Learning's fount, and bids the The noble ones who seek for them its treasures to unfold?

Who sends the gospel heralds forth to ocean's distant And tells the Bible's priceless truths where heathen

temples rise And who, by Congo's sun-bathed tide, proclaims the

And learns Caffraria's dark-browed sons to know and

And who doth close the Book of Life to millions in And hold the key that would unlock, in Law's stron

iron hand? Who keeps the slave from love and hope, and darkone all his life,-

Then marvels that his victims can with fate be e'e

Oh, brothers! 'tis a fearful tale the Southland doth God's children sold like cotton bales, and bought like beasts, with gold! And are we guiltless in this wrong, if we con

we the Demon's power to stay, but yield to his (bear

Or stay the upward, onward course of ever-conquer Freedom is God's own gift to all, of every clime and

birthright claim. Barre, Mass.

### Liberator. The

THE OLD SLANDER REVIVED.

FRIEND GARRISON,-The people of Milford were that he is an embodiment of an arrogant priest and blackguard. In this character he gained a reputation the lecturer, keep step with Mr. Garrison's banjo. Rights, and exhausted the space of two hours.

visited by the infidel class of men known as Garriso- to carry the Bible? [Is not this a sorry ad his duty to present the other side. As these men, jee Islands, but not to Southern church members?]
with Mr. G. were all haters of the Church and
You, it was said, here in Milford members? ministry, his work was to neutralize their poison. shoes, and sell your goods to slaveholders, and receive Hence, Mr. Garrison was imported to reply. This retheir money. Does it trouble you? Yet these men fallacy. Nothing, he remarked, but the kindest feel- money.' ings, and a deep love for the churches and ministers, has led me to battle with this abominable delusion.

It is no new thing, he continued, to hear, under the classed drunkards, pick-pockets, licentious men, and guise of reform, the teachings of infidelity. Profess- all the horde of evil doers. Here was the place for ing philanthropy, they scatter their baneful doctrines. the benediction and Old Hundred, which, however, Infidels have always claimed to be reformers. The were both omitted. At this point I rose, greatly to free-thinkers of England, Woolston, Hume, Gibbon the consternation of that portion of the aud and Shaftesbury, all professed to speak for Christ. So accepted the slang and abuse of the Rev. Mr. George with America. These Garrisonians are secretly work- of Natick, and gave the following notice- Wm. L ing to destroy, not to reform the Churches. They Garrison, of Boston, will lecture in this place a fortclaim to be like Jesus-assume to be the only friend of night from this evening, to which lecture you are the slave, and with this profession their work is to kindly invited.' (Applause.) malign the clergy and destroy the church.

He next quoted from the Boston Investigator, to show the unity existing between the infidels and Garrison. The next point was to refute the charge that This he denied, and assumed that they had been the their spheres; but no one says they have left th in the work of emancipation Suppose, now, these men had been converts to Mr.

Garrison, how different would have been the result! tent, by the society in which she lives; but if that-This blessed work was not achieved by Come-outers. Who, it was here asked, are the leaders of Anti-Slavery in America? They are enemies of the Bible. will rise to the standard of her innate power. In Good men stand aghast at the blasphemies of Garrison-at his denial of the plenary inspiration of the and sold by man(?) for the basest purposes that

pensation-eschews political action. The first Annual cultivate the earth by her protector; and the Indian Report of the Anti-Slavery Society was quoted to woman to provide the necessaries of life, while her prove that political action was then endorsed—1834 better half is at home in his lodge, smoking kenneka-Mr. G., and his followers, celebrate in a most incon- nic with the braves and warriors of his nation, or is sistent manner, the first of August. What have they on the war trail, or in the chase, is the sphere of woto do with this event? It was all the work of politi- man where these are in vogue. Think you not that cal action, which they ignore. Had these men been the Indian would have those fixer feelings shocked, in England, they would have prevented this glorious if he were told that he must bear the burdens that he

it; have no apology to make for the guilt of the children? To him it would be the rankest heresy. Church. But, then, Garrison never originated Anti- Because the majority of women are not fitted for Slavery. Besides, when he first began his work, he public life, it does not necessarily prove that they are

us, but then you must march to our music, and keep brutality held sway? Did the noble Mrs. Patton be good step at that. Here, to the great merriment of come less womanly when her husband, who com old lady's tea-kettle.

stop the wheels and cut the hose, you would act pre- accord-No! vote? Henry Ward Beecher, who it was said is tion of right and wrong, and would not be likely to go with Garrison. None but I and my party, ac- that is asked is, to throw down the existing barriers sible for slavery? Does he not live in a slaveholding country-eat rice and molasses, and wear cotton? Why but to make her more free and independent of man don't he and his followers leave their country for their country's good. Mark also his unfair course in regard the performance of menial service. love the slave, but hate the Church more.

with the slaveholder? Is he not following his con- having had that practical experience which develop Atheists? A sharp rebuke was here given to those mand a race of active, industrious men and wome false ministers who had, in Natick and other places, with expansive intellects and muscular bodies; and invited men to stand in the pulpit in the assumed we expect to have a race of giants in stature and in garb of ministers, and who were in sympathy with this rotten infidelity. [Has anybody worried the Rev. gentleman in Natick? At this point he looked quite tion that has taken root deeper than the surface soil.

Mr. Garrison and his followers have perverted the from time to time, to crush it out, I can say, in the Bible, and traduce the commandment to keep the Sab- language of Galileo, 'The world does move bath. Here the Rutland Convention came up again to notice—free love, Bloomerism, Women's Rights— Northampton, February 16, 1859.

We must be true; the bigot's frown no true soul can affright,

Or stay the upward, onward course of ever-conquerand last, not least, Satan's humbug—Spiritualism

The people were exhorted to refrain from Garriso
and his Liberator, which was said to be the vehicle of all that is vile and ungodly.

But, said Mr. Garrison at Natick, I am not on posed to civil government, but to uncivil government This is a ridiculous quibble, unworthy a man. Ref erence was here made to the mob of property and standing' in Boston. And in a most delectable manner, nay, with ineffable 'sang-froid,' the audience were told that, once in his life, Mr. Garrison had cause for gratitude to government for protection in Leverett street jail! Poor fellow! he said he felt

happy when he got there, and I do not doubt he did. Mark how Mr. Garrison with his non-resistant principles treated Kossuth. See how he ridicules the favored, or, more properly speaking, abused, by a lec- recent revivals of religion ! And then he has found ture on Sunday evening last, by your clerical opponent, Rev. (?) Mr. George, of Natick. All that need be said of this man may be condensed in the remark, write his name— Mr. Thomas Paine, Esq.' [There's

not soon to be forgotten. The lecture was a compi- How lustily these men raise the cry of persecution lation of the sayings and doings of the past twenty years or more, spiced with sarcastic comments of cruel injustice to all who have espoused the cause of Human reminds us of the hornet's nest in the tree full of clubs. Mr. Garrison says he will not go to the South, He commenced by saying, that as Natick had been because they will kill him. Who, then, can go safely nians, spreading their destructive notions, he felt it that the Bible can be safely carried even to the Fe-

ply, said the lecturer, I reviewed, and showed up its talk a great deal about sending back the 'blood-

In conclusion, the demon, Theodore Parker, again

Yours fraternally, GEO. W. STACY.

### WOMAN'S SPHERE.

Taking a retrospective view of the human race, we the churches and ministers were forced into reforms. perceive that both man and woman have enlarged pioneers-not, it is true, in the mass, but with noble course that the Creator marked out for them, because exceptions. The temperance cause he first cited as the they are to-day more intelligent and refined,—the originated work of the ministry. Next, as to the slave change having been so gradual that the casual ob trade. John Wesley, Samuel Hopkins, of Newport, server has hardly noticed it. Nor has the Creator R. I., and Wilberforce, came through the Church- laid down any set of rules which should govern their were men deeply imbued with Evangelical experience. thoughts and actions, that they are not capable of un-These men loved the Church, and had faith in the derstanding and obeying. Because some cannot ap-Sabbath. Rev. Mr. Ramsey told of the wrongs of preciate anything higher than mere animal gratificaslavery in the W. I. Islands, and aroused the people tion, it does not prove that others have no greater

The sphere of woman is governed, to a great exsociety has placed her in a wrong position, then it must vield to the eternal law of progress, and she some countries, her sphere is that of a slave, bought could be designed. To fill the harem, to be attached Again, Mr. Garrison will agree to no system of com- to a plow by the side of a brute beast, and made to has consigned to the woman-that she is too weak I hate slavery, said the lecturer, and I love to hate and effeminate, and should be at home training his

was a lover, not a hater of the Church. Then he was not capable of being sufficiently developed to perform taken by the hand when he came out of the jail at the duties of a public functionary. Neither are men Baltimore. Without this sympathy, he could have who follow sedentary pursuits capable of performlone nothing.

In labor that requires great muscular strength, simlere a long array of statistics from Rev. Amos ply because they have not developed the requisite Phelps was read to prove that ministers were early muscle. Bind up the arm, and the muscle decreases; in the work. At a Convention in Medway, the ven- bring it into action, and it is strengthened in proporerable Dr. Emmons was present, then 94 years of age, tion to that action. So with woman. Give her an and Mr. Garrison recorded the fact with approbation opportunity, and an incentive to action, and she will in the Liberator. Lovejoy was a martyr, and he was gradually fit herself for all the public occupations that she may see fit to enter. But the cry is raised, it But why was friendship broken with Garrison? will unsex her, and it is not desirable that she should Because he joined hands with Theodore Parker,-who become man-like. What attracted the attention and was presented as the very embodiment of the devil,- sympathy of the civilized world, in the Crimea, more introduced the Women's Rights question, Non-resist- .: han the heroic Miss Nightingale? And did she unsex ance, &c. Now mark, said the lecturer, these men herself in administering to the wants of the wounded profess to be very liberal. Come, they say, and join and dying of the opposite sex-and that, too, where the audience, he told the story of the poor toad in the manded a clipper, bound from New York to San Francisco, was stricken down with disease, by taking com-Mr. G. at Natick, it was said, introduced the figure | mand and guiding the vessel through perilous stor of the Fire-Engine-exclaiming that it would be non- and the mighty surgings of the ocean, and bringing sense for any one to refuse to work, because infidels it in safety to its destined port? Ah, no! All were at the brakes. Now, said he, suppose you should magnanimous and humane spirits shout with one

cisely as does Mr. G. in refraining from political ac- It is not desirable that woman should be man-like tion. And at this very point, forgetting the force of if it makes her brutal, and uncouth in manners; but his own remarks, if they had any, he said: Mrs. it does not argue well for the virtue and refinement Stowe, with her Uncle Tom, has done more for the of man to allow that the fair character of woman liberation of the slave than this minister-hater and all would be sullied by a more frequent association with his followers! Good, perhaps. But can a woman him in matters of business. She has a keen perceploose in every joint evangelically, is not so loose as engage in an occupation that would debase her. All cording to this egotistical leader, are anti-slavery, and let her enter such fields of labor as are suited to And after all, is not this fault-finder himself respon. her taste and capacity; not that it is expected all will desire to leave the household for more active duties

to the American Tract Society. He gives only one side—no credit to the Methodists who have published woman, I ask, what will those women do who have Anti-slavery tracts. The fact is, a few of these men no homes? Even at the present time, she is not whole ly confined to home duties, for she is allowed to make The Prison Reform was next claimed as the especial men's garments for one third of the pay that man re work of the Churches. Christ was said to be no come- ceives for the same amount of labor. And is it less outer. He never called on his disciples to come out debasing for her to associate with men-tailors than to of the Jewish Church, which was awfully corrupt. be preachers, lawyers, doctors and merchants? If He commended the Roman Government which was woman received better compensation for her labor, pro-slavery, eulogized the centurion a - military she would be more independent of man, and look less man — as possessing an eminent degree of faith.

Oliver Johnson, one of Garrison's followers, had called ministers the devil's trinity another had said sequently she looks forward to marriage as the only they were sacred rascals—divine rascals, &c. And means of escape from a life of severe toil. Her whole how is the Bible treated by this leader of the Abo- life is centred upon marriage, and if she fails in this, litionists? Its authority is denied, and it is made of she must silently submit to ' the powers that be, no more account than the Koran or an old almanae. If she were more independent in pecuniary matters Next came the Rutland Convention—copious quo-tations were read, and this to prove the infidelity of try, there would be fewer early and oftentimes un the Garrisonians. The doctrine that a man has only suitable marriages; and, when married, she would to follow his own convictions was there advocated - be better fitted to train up a family of children, and conscience is a 'thus saith the Lord.' Why find fault more successfully direct them in the affairs of life victions? And is not this in keeping with the French the intellect and increases knowledge. The times de and, notwithstanding the efforts that have been made BURT.

CRIMINAL PAPERS, NO. IV. BY CHARLES SPEAR.

Among the objects aimed at in the mission of Jesus was to abolish the law of retribution. This he attempted both by precept and example. The old Pharisees, as well as the modern, were in favor of the penalty of death—that is, for others, not for themselves. An incident happened during the ministry of the Savior that illustrates this whole subject. The Pharisees at last found a case directly in point. A poor woman was taken in adultery, in the very act. By the stern Jewish law, she was condemned to an ignominious death. There was a great anxiety to witness the infliction of the penalty. As though impatient for the morning light, they searched out Jesus in the Temple. The Great Teacher saw the artful snare laid by the Jewish Sannedrim. He saw that his enemies sought his ruin, and the death of the poor, trembling criminal. What a company! There stood the bigoted and cruel Pharisee. By his side was the learned Scribe, ready to expound the law. In the midst, the poor culprit. No friend was there to plead her cause. Her guilt was evident. Her dom appeared inevitable. The 'Friend of Sinners' looked on with pity and compassion. It was 'early in the morning.' The rising sun was at that moment beautifully illuminating the magnificent temple; a fit emblem of that Sun of Righteousness which gives light and vigor to the moral, intellectual and spiritual worlds. What a scene! The fate of Jesus turns upon the verdict. The code of Moses objects aimed at in the m such a scene, Heaven must have looked with the deepest interest. With perfect calmness, Jesus 'stooped down, and wrote upon the ground.' Eager to stone the guilty woman, they continued asking him. How devoid of sympathy! How ready to condemn! A fit illustration of that spirit which has followed the criminal from that day to the present moment! nd selfish generation! We make the criminal; and selfish generation! We make the criminal; then, fearing the work of our own hands, we shut He rung the changes on Seward's term, 'Land for prit, 'Go, and sin no more.' How different was this court from those of modern times! There was no long array of witnesses; no judge with his ermine robe; no reading of an indictment, no officer ready at his assailant. But the few who knew Wade well, had not failed to note his hands firmly elenched on let society set the example of Jesus, and the prison

words of Christ, 'Go, and sin no more,' had sunk deep into the heart of the poor, condemned criminal.

## WASHINGTON.

So long as we revere the character of Washington, and are interested to inform ourselves of the life and principles that alike constituted and illustrated it. virtue cannot be gone from us, and there is 'hope of the Republic,' of 'Liberty and Union.' - Springfield

establishment of 'liberty,' regulated and protected his feet, demanded to know, 'Does the vmen, and perhaps also for 'the rest of manwithin our borders, either in the present Toombs desires to give Wade a wide berth.

But, to the speech. The first sentence went 'Union,' regenerated, or in one 'more perfect,' foundmost gifted eulogist of Washington, who has been lav-ish of his brilliant rhetoric in his praise,—who, though less gifts, but still less culture, actually march in serried ranks, 'with alacrity,' with columns despair.

Having, in this phrase, compressed the whole are worth and the service and control with the service and contro all bristling with murderous steel, to give safe convoy to a miserable squad of misguided man-thieves who were dragging a poor lone fugitive from slavery, back to his tormentors,—ready to make the streets of much frightened, however it might be with him Boston run with human gore, if the swelling and (Toombs); and then he handed over the fight to outraged heart of humanity had found numbers suffi- Fessender cent to attempt a rescue, -when such things are said portion of his most enthusiastic admirers and worshippers had contemplated him rather as a slaveholder pursuing his escaped female slave to New Hampshire, they had said all they wished to on the subject, and they had said all they wished to on the subject to on th

This same flattering unction have simple men, as well as base men and hypocrites in all ages, laid to their souls. The Scribes and Pharisees did it more than eighteen centuries since. 'Have we not Abraham to our father?' they exclaimed; and did not they claim to be the disciples of Moses, and to revere by the strictly parliamentary language, for attempting thus to divert the public mind from the issues which his Kansas and financial policies had they claim to be the disciples of Moses, and to revere they claim to be the disciples of Moses, and to revere the prophets, reading from them daily in the synagogues and in the temple? While, at the same time, ple which would give land and homes to freedom and free laborers, with that which would extend and free laborers, with that which would extend and so the work of thuman bondary. whose character and mission these same prophets had foretold.

Who is there more lavish of their reverence for the Puritan pilgrims of the May Flower, than the very Puritan pilgrims of the May Flower, than the very men who are constantly baying on the track of Henry Ward Beecher, scenting in all his progressive actions and utterances, misdemeanors outraging all orthodox, and heresies unendurable? When at the same time, no clergyman living, of that particular faith, comes so near in his general ministrations and deportment to copying, both in letter and spirit, the tender and beautiful farewell address of Robinson, the model pastor of the Puritans. Verily, no virtue is so cheap, none so worthless, as that which 'builds the tombs' case, and walked into the adjoining clouk-room.

After another short skirmish on points of order, Toombs replied to Seward. He tried to abuse him. But it was not the vituperation of a Senator. It was the ravings of a drayman on the dock, the currently the seen shaking his clenched fist and curly locks at the New York Senator, who was leaning against the doorway of the cloak-room, quietly smoking his cigar, and calmly eyeing Toombs. It of the prophets, and garnishes the sepulchres of the righteous.

E. W. TWING.

was a tableau indeed.

After a long fight, Slidell, chief of the Cubans, at nearly 2 o'clock in the morning, showed the white feather, and moved that the Senate adjourn.

Springfield, Feb. 23, 1859.

Correspondence of the New York Tribune.
\*LAND FOR THE LANDLESS vs. NIGGERS FOR THE NIGGERLESS.

WASHINGTON, Feb. 26, 1859.

upon the decision. The future condition of the criminal hangs upon the verdict. The code of Moses is to be established or abolished. The death-punishment is to be perpetuated or forever repealed. On such a scene, Heaven must have looked with the deception in the tropics—the other, to give land to the landless, and furnish homes to free laborers in our own country. He was embedded to the landless and furnish homes to free laborers in our own country. He was embedded to the laborers in our own country.

A fit illustration of that spirit which has tolowed the criminal from that day to the present moment! This spirit has built the dungeon and reared the gibbet. But, hear the Great Teacher: 'He that is without sin among you, let him first cast a stone.' What a withering rebuke! Ashamed of themselves, entirely to Sward. Always impassioned and furiums have now extraordinarily volument in tone. What a withering rebuke! Ashamed of themselves, entirely to Seward. Always impassioned and introduced and Jesus was left alone in the midst.' Then he said, 'Woman, where are thine accusers? Hath no man condemned thee?' She said, 'No man, Lord,' Then said Jesus, 'Neither do I condemn thee. Go, and despised all demagogues, detested small demagogues in particular, but more especially pitied and despised those who could be driven by small demagogue in particular, but more especially pitied and despised those who could be driven by small demagogues. In particular, but more especially pitied and despised those who could be driven by small demagogues. said Jesus, 'Neither do I condemn thee. Oo, and and despised those who could be directly said sin no more.' What a decision! Eighteen centuries demagogues, bringing his fist in the vicinity of have rolled away; yet no government on earth dares to carry out the principle of Christ! What a cowardly could be remarked by the said spice of the said spice of

him up in the solitary cell, or hang him upon the gibbet! Oh, that we had more of the spirit of Christ! Then we should have his moral courage. He smote his own desk violently, occasionally He feared not to meet the criminal nor the maniac.

He feared not to meet the criminal nor the maniac.

Why Prisons are the offspring of fear and cowardice. Why be afraid of our own fellow-man? Why deprive him of the light of heaven? Why lead him to the halter? The true and only answer is, that we have not the spirit of Him, who, in the midst of a wicked and of Danton, combined with the malignity of Marat. spirit of Him, who, in the midst of a wicked and performing the spirit of Him, who, in the midst of a wicked and performing the spirit of Him, who, in the midst of a wicked and performing the spirit of Him, who, in the midst of a wicked and performing the spirit of th

with his fetters; no sentence of condemnation. Once the arms of his chair, his compressed lips, and the indescribable air of defiance that sat upon his countenance. Ere Toombs was fairly in his seat, Seward, falls, and the gallows totters to the ground.

The following incident illustrates our subject:—
'It seems to me,' said a ciminal, 'that there never was but one Judge on earth who understood how to treat crime.' The keeper looked at him with astonishment. 'It was the Man of Calvary,' answered the prisoner, as his eyes filled with tears. The melting prisoner, as his eyes filled with tears. The melting must and will have it.'

Wade, who don't fear the devil, turned square. Wade, who don't fear the devil, turned square

inch of Toombs's nose, and heavily upon his desk, said, his eye riveting him, and the hot words hissing through his teeth, 'Skulk, ah! shiver, do we?'

The Georgian pushed his chair—it stands on castors—a few inches further off, so as to give his Ohio

neighbor more room!

Wade went on, leaping almost from the floor at tepublican, Feb. 22.

If the popular reverence for the memory of Washngton were based on an intelligent appreciation of fell from Toombs's lips, he would rather drive them those better traits in his character that have made his name the synonym of whatever is noble, unselSenate then as now, Toombs was abusing all Repub-Sonate then as now, Toombs was abusing all Republicans in the most vituperative style, when Wade, haps, there might be some grounds of hope for the his hands on the arms of his chair, ready to leap to by righteous law, for, at least, the paler portion of our clude me in what he is now saying? Upon which countrymen and perhaps also for the rest of man-

ed on its ruins. But, when it is considered that the straight to the core of the subject, and all the rest folish of his brilliant rhetoric in his praise,—who, though 'not a military man,' has, notwithstanding, declared to the world, from a place of high official trust, conferred on him by the people of Massachusetts, that if there is any cause in which he would buckle on a knapsack, it would be to put down a servile insurrection at the South'; and when his fellow-citizens of less gifts, but still less culture, actually volunteer to the country upon it—Land for the Landless versus Niggers for the Niggerless! We go to the country upon it—Land for the Landless versus Niggers for the Niggerless! That was enough. The galleries had seemingly held their breath. Now, some feet came down with one determined stamp upon the floor—a few hands smote together—but the mass, in gallery and in Senate, shouted with a mingled roar of laughter and cheers—the President throwing down the carval is less gifts, but still less culture, actually volunteer to cheers—the President throwing down the gavel in

Mr. Fessenden was more deliberate. Indeed, h

and done by those who profess an almost idolatrous was persistently calm and provokingly cool. He reverence for the memory of the first President of the reverence for the memory of the first President of the United States, it would seem that no inconsiderable to take their own time, and teach gentlemen that the Senate was to be governed by its own rules, and not by the decrees of a party caucus, and that they should permit the vote to be taken on the bill when they had said all they wished to on the subject, and

fish laborer for his country's independence; or in his still more flattering expect as a successful chief, retiring to private life when the much-coveted bauble of a regal sceptre seemed fully within his reach; and, consequently, that such expressions of reverence for his memory, as we are wont to see on the surface of the popular current, furnish no ground whatever for hope that impartial 'liberty' will be secured to our citizens, whatever it may argue for the permanency of the present and guilty 'Union' of the States.

But it is said that 'virtue cannot be gone from us so long as we revere the character of Washington.'

This same flattering unction have simple men, as well as base men and hypocrites in all ages, laid to

and free laborers, with that which would extend and strengthen the curse and crime of human bondage among men.

As he pronounced the closing words, he proudly turned his back upon the Chair, drew out his cigar case, and walked into the adjoining cloak-room.

\*A bad example, Mr. Seward !- [Eb. Lin.

LUCRETIA MOTT IN WASHINGTON. The Washington correspondent of the Anti-Same Standard, under date of March 1st, says:

Last Sunday morning, I set out, with considerable curiosity, for the Orthodox Congregational Church (Mr. Bassett's) in this city, expecting to hearly cretia Mott. I had never listened to her myself. cretia Mott. I had never listened to her law was curious, like many others, to see the woman as widely known for her eloquence, and I was sill more curious to know how the people of this san city would greet her. I was a little surprised, upon the church, to find it nearly or quite full and people were constantly coming in quite full. entering the church, to find it nearly or quite full, and people were constantly coming in to fill the few seats still racant. Looking around me, I saw a grass holding members as Republicans. In one corner as Gov. Smith of Va.—'Extra Billy,' as he is calledin another place Sandidge of La., Seward of Geogra, and other prominent Southern representatives. The audience was one which Mrs. Mott and other radial anti-slavery preachers or speakers were stored. audience was one which Mrs. Mott and other is anti-slavery preachers or speakers very rarely of As for the discourse, I can scarcely trust mys speak of it, for it was the first time I had Mrs. Mott, and I was completely entranced from first word to the last. Everybody I have seen that it was an exquisitely beautiful and closeffort. The silence in the house was critical. that it was an exquisitely beautiful and eloeffort. The silence in the house was strunge, a word was lost, and it seemed as if the and were unwilling to lose one, for they hung brea upon her lips. The impression made upon he dience was at once profound and happy. The holders even speak kindly of her, and I need no you that the speaker did not omit to deal faith with the great sin of slavery. I will not attempt to you a description of her discourse is the great sin of slavery. I will not attempt to you a description of her discourse is the structure of the struc give you a description of her discourse in the mon ing. It was upon the progress the world has made in reference to its institutions, creeds or religion and its general conduct. She dwelt at length up war and slavery, and the so-called infidelity of formers, and the real infidelity of all evil-does, the afternoon, she spoke upon the subject of won her condition and rights, and her audience was larger than in the morning, a pretty good profit the acceptability of the first discourse. Anothe winter I trust we shall have Wendell Phillips i winter I trust we shall have Wendell Phillips in Washington to lecture upon slavery. I will guama-tee him a house-full of people for an audience, who will treat him with respect, a good proportion of them being slaveholding members of Congress. Eli Thayer has been making another speech in the House, in which be indicates the kind of slaving he

indulges in. I quote a few sentences as they were taken down from his lips. Mr. Thayer said: Some members of the Republican party are always une They are never satisfied. When they get to Hea they will not be satisfied. Instead of tuning they will not be satisfied. Instead of tuning this harps to heavenly praise, they will be getting as opera-glass to look over the gulf, and see if they cannot descry a Dred Scott decision, or a Supram Court, and they will be wanting a Wilmot Provise to keep slavery out of Heaven!'

Is not this in imitation of Daniel Webster when

he talked of the folly of re-enacting the law of God'! A colleague of Mr. Thayer, upon listening to what I have quoted, exclaimed, My constinents are too pious to swallow such stuff as that, and I look in vain for these and other remarks, of a similar nature, in the printed spaceh, which is for

# Ayer's Sarsaparilla

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Same parilla, so combined with other substances of still parilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

ng complaints : —
Scrofula and Scrofulous Complaints, Erup. TIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, PHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL SEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPE LAS, Rose on St. Anthony's Fire, and indeed th

LAY, ROSE OR ST. ANTHON'S FIRE, and indeed the whole class of complaints arising from Leventr OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that seafoul humors which fester in the blood at that sesson of the year. By the timely expulsion of them many rankling disorders are nipped in the bud Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursing through the skip in primples groutions of sors. through the skin in pimples, eruptions, or sors; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foal, and your feelings will tell you when. Even when no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered

Sarsaparilla has, and deserves much, the reguta-tion of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparills, or

thing else.
During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappropriate has collowed the use of the curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and market, until the name itself is justified and chest.

has become synonymous with imposition and chest.

Still we call this compound Sarsaparilla, and intend
to supply such a remedy as shall rescue the name
from the load of obloquy which rests upon it. And
we think we have ground for believing it has virwe think we have ground for believing it has vir-tues which are irresistible by the ordinary ma of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

DR. J. C. AYER & CO. LOWELL, MASS.
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Ayer's Cherry Pectoral has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do

Ayer's Cathartic Pills,

Costiveness, Jaundice, Dyspepsia, Indigestion, Dyspesia, Indigestion, Dyspepsia, Indigestion, Dyspesia, Indigestion, Dyspesia, Indigestion, Dyspesia, Indigestion, Dyspesia, Pila, Rheumatism, Eruptions and Skin Discass, Lier Complaint, Dropsy, Tetter, Tumors and Salt Rhem, Worms, Gout, Neuralysia, as a Dinner Pill, and Jor Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Fox; Five boxes for \$1.00.

Great numbers of Clengymen, Physicians, Statemen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our ARERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the bott all our Remedies are for sale by

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See Rev.
Bishop Hopkin
See Note

† John Mite
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has lately three tionist, if the a trade. It will to us for the op this indiction. of which Dean of Protestant,) will thank him fente." It With som

Mr. Bancroft, it herose who foun history forget to bridge, so also it the Colony had of free negroes was, at that da as their other risparate corps, and their name the country side of the Revolution of the Revo